The Commonweal

A Weekly Review of Literature, The Arts and Public Affairs

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ABSENCE FROM FELICITY

WE SHALL offer very soon a paper by one of America's most illustrious physicians, in which it is argued that the bent of individuals is determined, for better or worse, by their environment. Shakespeare, therefore, was not so much a matter of his grandmother as of England. This is not less sound doctrine because it is traditional. But is it encouraging? If we could believe that the stalwart morals of the Colonel would reappear in his progeny, he could at least look forward to part of the future with equanimity. But if the citizenry of the next generation is going to be the fruit of the existing environment, the question becomes more serious. To be sure, much about us is very good, indeed. The aims of civilization are still holy to throngs of men and women who would surrender everything except the captaincy of their souls. Nevertheless it is not easy to preserve one's composure in the presence of so many statistics of deterioration. His Majesty, Satan, is having a good time in the world. And his haunts are not merely the perches where statesmen sit, but many innocent seeming places from which one is startled to see crime emerge.

Some of these last have already been defined. There is the theatre to which little children go, learning much of sundry lusts. There is a flood of banal and glittering literature — books and magazines raining down like poisonous confetti— which deceives even the elect. But one thing has not yet been clearly set forth, and to it the present remarks are dedicated. It is the confusion of mind and heart to which our people is exposed. What shall they believe, hold sacred, cherish as they do life itself? Toward what rich positives shall the zest of youth be directed? To these queries no answer is given, or at least no stirring answer. And a people which in times past was too prone to definiteness now wanders about in a vague gloom, not knowing in which direction there is safety.

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When Hamlet bade his friend absent himself from felicity a while, he meant that he was to give up the thought of rest in an ideal order and do battle for the light in a corrupt society. In strong ages the common folk have believed in the permanence and righteousness of that light and of the struggle for it. A number of deep convictions they regarded as the chains binding them securely to the ideal order. Doubtless they lived and acted with insufficient subtlety, but they did what they did daringly and stanchly. It was upon their shoulders that the dependability and vigor of the American ideal was established. That ideal was never an amalgam of inchoate liberties. It was rather a charter that guaranteed freedom to struggle fiercely for passionately cherished ambitions.

It is not too much to say that something called "liberalism" has settled like a blight over the old order of thought. The "liberal" is in many ways one who was nearest to regeneration. He and he first grasped the nuances which alone give life to the vast panorama of reality. Seeing that truth must be all else but rashness, his service to clarification of the debate upon which human society is everywhere founded was a noble one. But unfortunately the "liberal" substituted compromise for dialectic. He may have known—in the sound sense—that life flourishes only in the act of annealing worthy opposites. In the end, however, he forgot that, and held rather that the opposites are such deeply rooted things that only an opportunistic juggling from one to another would help him to get along at all. He ended by throwing up his hands in the presence of cruelty, and then reasoning that since cruelty is eternal it might be put to some use. He ended by transforming the pity that should follow another's sin into the assumption that sin is, after all, very normal and very interesting.

At present American society is driven to that "liberalism" by its very effort to escape the havoc wrought by demagogs and newspapers. The fiery declamations of overwrought prophets can, it appears, best be quenched by the fire department which "liberalism" has become. You can listen to one and then to another, admitting then that both are somewhat right. You can quiet your passion for a fact by holding that it suffices to look at columns of what may, or may not, be facts. And since you must manage to cherish a fad, you can play the game by talking a while about mental hygiene, or munitions makers, or the profit motive, taking care meanwhile lest the fad get the better of you and you find yourself suddenly out of date.

That the grip of this "liberalism" upon Christianity in the United States has grown perilously strong is obvious. We have watched the Protestants make compromise after compromise, rather than see nuance after nuance. And that we have been near the point where Catholics did likewise is a verity not to be taken seriously enough. We notice, for example, in the Milwaukee *Journal,* a statement to the effect that Mr. Conrad Jennings, director of athletics at Marquette University, is a member of a committee to raise in that city a fund of $10,000 for the United States Olympic fund. We have no desire to indict the institution which Mr. Jennings serves for an act which he does as an individual. But surely it must strike very many as exceedingly odd that a Jesuit university is named in connection with a cause which is very much Hitler's, at a time when members of the Society in Germany have suffered exile, imprisonment and persecution in many forms for their faith. What is the public to think when it compares the story of Father Spiecker, sent to prison for preaching the Gospel, with the official Nazi Olympic manual which carries a lengthy attack upon the Church, and then realizes that in the United States nothing is done even to spread the news of the desolation of Christians but rather that the representative of a Catholic institution is even lending aid to the other side? This is only one of numerous examples: if to stress them be treason, let us have treason.

It requires no very keen insight to realize that the intellectual and moral outlook of the future must be formed to a great extent by the intellectual and moral habits of the present. And, frankly, one is less worried about the actual prevalence of crime or the sluggishness of the sense of modesty, than by the paling of that manly vigor in the presence of verities for which the situation actually clamors. The people of Christ have always believed in His strength. They have known Him as One Who thought of all the world, and of all men; and as One Who, thinking thus, resolutely baited the hounds of pride and evil so that He might die for the triumph of the good. They have been sure that He would never have been a "liberal," though no one was ever so conscious as He of the dialectic by which the soul lives. If this certainty really and truly were lost to our people, a revolution in religion would have been effected for which the past offers no parallel.

We have always held, with our good friend the doctor, that environment determines 90 per cent of the fate of the individual. But if that is true, life is more reasonable, indeed, without being easier. Over grandfather we can exercise perilously little control. Can we exercise much over environment? And how? These are questions to which attention must be devoted, in and out of school hours. America is not yet a swamp, from any point of view. It is merely beginning to remind one a little of the boy in Edward Lear's limerick, who, confronted with a "horrible cow," sat on the stile and smiled, in the hope of eventually evoking kindlier sentiments in that fierce bovine heart.

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Week by Week

AL SMITH'S top hat is one thing; his fear that the nation may become involved in a struggle between class and class is another. Much that has occurred during the past week indicates how fast we are collectively slipping toward a political terrain on which Right and Left would be joined in battle. The revived inflationist effort to wipe out debts by issuing more money; the decision of Mr. Lewis and his miners to get behind the candidate who sponsored the Guffey bill; and the more and more evident determination of conservative Democrats to make the Liberty League an anti-Roosevelt weapon—these are a few of the things which show the current trend. Now of course it may be argued that an out-and-out political struggle on "liberal" grounds would be a good thing. Many feel that only so would the distinction between the parties become really clear and valuable. But the reasoning on the other side is at least equally strong, and it is not just an accident that older liberals and laborites, familiar with European precedents, wanted to avoid a political fight. They were mindful, to be sure, of the large conservative strength in the country and dubious of making progress through a frontal attack. But they also realized that shifting the government from one party to another would be so difficult, if no common ground were present, that it would be necessary to create a bureaucratic system in order to guarantee the integrity of the state. It seems to us that those who sponsor a Right and Left alignment ought at least to reckon with the possible consequences. The precedents are surely impressive enough to make anyone pause.

The Trend of Events

CURRENT discussions of neutrality legislation too often assume, we believe, that in order to keep out of war it is necessary only to prevent the recurrence of what happened in 1917. Yet the chances certainly are that the next time the problem comes up it will be in a different form entirely. And how shall one devise a law to meet a situation that cannot be foreseen? It would all be very simple if we could simply make recourse to arms unconstitutional, thus binding the government to defend not even the territorial integrity of the United States. Such a policy would be practicable, though by no means pleasant. But since everybody knows it to be an unattainable goal the very suggestion of which would arouse raucous laughter, Congress has undertaken to define a number of reasons for which war cannot be fought. It is proposed that assaults upon American persons or goods outside the country must be defined as not being acts of aggression; that commercial entanglement in delivering merchandise or credit to a belligerent power be considered a possible cause of war; and that a safe means must be found for determining an aggressor, regardless of views adopted by other countries. And what is to be said of these congressional endeavors? First, that they are going to be difficult to enforce and very costly if enforced, since they might well tend to wipe out a major portion of our foreign commerce, with resultant unemployment and business losses. Second, it is obvious (a) that maintaining commercial relations with belligerents does not always lead to war, and (b) that there are a number of other broad highways leading to conflict. One may therefore conclude that the act of making the President solely responsible for a course so difficult and burdensome is to confer powers which in the final analysis must be used by those who surround the President. That seems so very questionable, and even so objectionable, that we are led again to surmise that the easiest and most effective kind of neutrality legislation would be to require that in times of danger a Senate committee empowered to hold continuous public hearings be instructed to devise ways and means for meeting the emergency.

Keeping Out of War

NEWS that the hierarchy of the United States had established the Catholic Bishops' Commission for Mexican Relief indicates clearly that the struggle for religious liberty south of the Rio Grande has entered a new phase. "The new organization is purely charitable," we read. "It intends to come to the defense of the suffering Church in Mexico. It seeks to raise funds for those in dire distress, to perpetuate the priesthood, to educate Mexican seminarians, to promote Catholic education, and to protect the Mexican bishops, priests and people from the attacks of their godless enemies." This country is generous, and we do not know when a cause more worthy of support has presented itself. Particularly urgent is the task of training seminarians for service in Mexico. During the next few years, unless all signs fail, the ministry is going to have to shoulder burdens comparable with those borne by the priesthood of medieval England. No doubt it is also highly desirable that as many as possible be educated in the United States, the social and political ideals of which might eventually contribute much toward easing the tensions now wreaking such havoc in the land of the Montezumas. The new action of the bishops is a real challenge, which can be met by all regardless of their divergent convictions as to how the Mexican political riddle ought to be solved.

Alms for the Church in Mexico

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IT IS hard to see why the recent solution, in Trenton, of a case involving a motorist who was a chronic offender against the speed laws of New Jersey, should not be regarded far and wide as a constructive precedent. The method employed is more lenient than permanent license cancellation. It has not the psychological handicap which besets all drastic measures, however just they may be. It involves no actual hardship or loss to those drivers whose business is dependent upon their cars. And on the other hand it is deterrent and publicly if not personally educational; in addition to being more effective in quelling the step-on-the-gas proclivities of incurable speedsters than any other method short of completely removing them from circulation. In brief, a governor was installed in the offender's car fixing its top speed at the state's limit of forty miles an hour. This is not the first time, of course, that speed governors have been considered in connection with the appalling motor speed situation which costs so many lives yearly. These devices are, indeed, one very obvious method of meeting that situation, and a great deal of recent discussion—notably in state legislatures and among social-minded laymen—has signalized that fact. But the Trenton case appears to be the first in which action was taken by the authorities—in this instance represented by the Motor Vehicle Commissioner. No legal road is laid out, it is true, since the matter was adjusted with the full cooperation of the offender. In order to make this form of control available to the courts, state laws would have to be passed. We say, let them be passed quickly. There appears to be no objection, in theory or common sense, to adopting so practical a help toward the solution of so grave a problem.

Helpful Precedent

WE WERE not surprised to find that Mr. Harry Hansen, daily newspaper book critic, disappeared the other day on a vacation. The marvel of it really is how Mr. Hansen — or his confreres, of course—avoid perpetual incarceration in a sanitarium or a house for intellectual wrecks. King Demos can form but a vague impression of such a job. Our critic receives a daily supply of more books than the average citizen reads in a year. In addition he is beset by publishers' agents, publicity men, patronage seekers. On an average of five times a week, literary teas supply his ration of cocktails and sandwiches. The nightly soirée has also grown to be a menace. Between while our learned commentator must somehow manage to read at least a few pages of the tome which is to be blazoned forth each particular day. He must be careful likewise to keep his piece from sounding too impersonal. Mere objective reporting of what an author has to say would never do, in a world which always expects a critic to "know different" if not to "know better." Our guess is that his personal convictions, opinions, or what one desires to call them are filched boldly from conversation with his fellow journeymen. If you detect a Marxist flavor, you must by no means conclude that the critic has gone in for a red shirt. The "crowd" is only mildly pink, that's all. We don't know why anybody should elect to lead that kind of life, unless for filthy lucre. And we don't see why anybody should be satisfied with the results. The truth of the matter is that no more insane or inhuman way of disposing of the fine task of literary criticism has ever been devised. Even Saint-Beuve would have gone to seed in such a plot before half a dozen Mondays had rolled by.

The Sage's Off Day

THE PRAYERFUL good wishes of Catholics and many non-Catholics go to Pope Pius XI on February 12 when he celebrates the anniversary beginning the fifteenth year of his Pontificate. The Most Reverend Amleto Cicognani, Apostolic Delegate to the United States, has pointed out that the Holy Father in his first encyclical, "Ubi Arcano Dei," declared it his purpose to promote the "Peace of Christ in the Kingdom of Christ." Tirelessly in a world confusion and uneasiness seemingly unprecedented in its completeness, he has been the single figure representing a world-wide power seeking that interior order and peace of the spirit of individual men, women and children which is the prerequisite of external and social order and peace. Through the centuries into the dim vistas of antiquity, men have tried almost every conceivable political organization, from benevolent despotism to bloody democracies and benevolent democracies to violent tyrannies, and in the final analysis the peace and good-will of the ruling and constituent members of every political organization has determined its approach to the ideal. In our own times we have seen political systems promising the greatest fulfilment of opportunities of the enjoyment of material goods to their members, falling into brutal despotisms denying the most fundamental liberties and dignities of individuals in the attempt to impose a rigidly conceived atomic system on them, and a propaganda of violence substituted for a propaganda of prudence and self-restraint and fortitude. The Holy Father, in his position of isolation in the ultimate responsibilities that are his, sustained by the revelation, the knowledge and the tradition that are his, is and has been a unique force for which, in wishing him well, we should also be affectionately and prayerfully thankful.

The Pontifical Anniversary

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DEFINING SOCIAL JUSTICE

By VIRGIL MICHEL

The confusion resulting from a too glib usage of terminology has in our times been a most painful, and no doubt destructive, phenomenon. Even those persons anxiously and with good-will seeking to further social justice have been prone to use exact terms as glittering generalities, and to arrive at contradictory conclusions. Father Michel, profiting by the discussion at the Institute of Social Justice at St. John's University, Minnesota, during recent years, seeks to arrive at some common understandings for current ideology.—The Editors.

ARE THERE any schemes of social reconstruction offered to the public today that do not appear under the rising star of social justice? Many as are these schemes, and still more so the discussions on aspects of social justice, there is one point that almost all of them have in common—the absence of any attempt to define what is really meant by social justice.

In a brief survey of the articles in Catholic magazines listed under "Social Justice" in the latest volume of the *Periodical Index*, I came upon only one attempt to define the term. It appeared in THE COMMONWEAL of April 13, 1934, in an article entitled "New Deal and Social Justice," by Monsignor John A. Ryan. There we find the following paragraph:

> A short definition of social justice would be: Just treatment for every class in the community, particularly the working classes. Pius XI uses and applies the expression in many places; for example, in discussing just wages, just interest, the rights and duties of property and in describing the nature of the new social order which he sets forth. Social justice, he says, must permeate "all institutions of public and social life, and must build up a juridical and social order capable of pervading all economic activity."

While the present article was in first draft form, the November issue of *Blackfriars* appeared with an article on "The Elements of Social Justice." Surprisingly enough, there is nowhere in it a clear statement of what is meant by social justice.

All justice, says Thomas Aquinas, orders man in relation to others. This can happen in two ways, of which one has to do with order in relation to individual men as such, and the other with order in relation to men as members of the community. ("Summa Theologica," II-II, lviii, a.5):

> For he who serves a community serves all the men comprising the community. In both of these ways we can have justice truly so called. It is evident, however, that all who are comprised in a community have to the community the relation of part to whole, etc., etc.

I have quoted so much to indicate the approach of Aquinas to the question of justice. For him the individual is always part of a larger society, and the question of justice must view man first of all from that standpoint. We have been accustomed to begin the discussion and definition of justice in terms of commutative or exchange justice, which regulates the relations between individual men. This is fully in accordance with our individualistic temper, which sprang from the concepts of liberal enlightenment developed under the inspiration of Rousseau, and according to which man is by nature a self-sufficient individual and becomes social only by artificial contract or agreement.

Any good of a part, says Aquinas on the contrary, is referable to the good of the whole. Accordingly the good achieved by any virtue, whether it regards man in himself, or man as related to his fellow men is referable to the common good to which justice directs things. Consequently the acts of all the virtues can pertain to justice, in so far as the latter directs man to the common good. For this reason justice is called a general virtue (Ibid.). Aquinas concludes this development as follows: Since it is the part of law to regulate all things for the common good, the justice which in the above way was called general, is called legal justice, because by it "man conforms to law which orders the acts of all virtues to the common good."

It is from this Thomistic viewpoint that our modern division into three kinds of justice has come: (1) commutative or exchange justice, which is an equal give-and-take between individuals; (2) distributive justice, by which the whole gives to the various parts what each of them has coming to it; and (3) legal justice, by which the parts give to the whole what is owing to it.

Christian expositions of the three kinds of justice often given the impression that these are so many divisions that are exclusive of one another. Again, they speak at times of legal justice as the justice prescribed by the laws of the State for the common good. The first of these views is not that of Aquinas. Whether the second is may well be doubted, although a cursory inspection does not reveal any statement to the contrary. The elucidation of this point would be a good task for the expert commentator on Thomas.

In the article on "Justice" in "The Catholic Encyclopedia," commutative justice is spoken of

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as individual justice, and both distributive and legal justice are mentioned as social. Further on the view is offered that commutative justice "is in reality the only species of justice in the strict sense" with the added statement that "there is much to be said for the latter view." This is most certainly un-Thomistic, if it is meant to imply any minimizing of the virtues of either distributive or legal justice.

Thomas Aquinas draws a parallel in which he says (Ibid., a.12):

> If we speak of legal justice, it is evident that this virtue excels among all moral virtues, in so far as the common good is more eminent than the good of any single person. . . . If we speak of particular justice it excels among the other moral virtues.

It is evident from quotations further above that for Aquinas the general virtue of justice whose object is the common good not only includes commutative and distributive justice; it also includes in a way all the moral virtues it is here said to excel.

For Thomas the division of justice, as given succinctly by Cajetan, is first of all into general (sometimes called legal) and particular, which latter is then divided into commutative and distributive. However, at times Aquinas also speaks of legal justice as a species of general justice. As mentioned above, it is a good point for special study.

Now if we examine the passages in "Quadragesimo Anno" in which social justice is mentioned (there are about twelve I believe), we shall be struck at once by the close connection in them between social justice and the common good. The common good is declared the object of social justice, so that we can define the latter as the virtue of according to the common good whatever is owing to it by individuals or groups. The obligation of social justice rests on the basic social nature of man and on the contribution society makes to the development, physical, moral, intellectual, spiritual, of every human being. Social justice, then, cannot be restricted to legal justice, least of all to the duties prescribed by positive law for the support of the common good. Nor can it be restricted to legal justice and distributive justice, even if both of these be taken in their widest sense.

Man is by nature a social animal; he cannot divide himself or his actions strictly into two separate compartments, one of which is individual and the other social. The individual man himself is social, so that any of his actions whatsoever may have a greater or less social effect; almost every action of his is in some way, either positively or negatively, related to the common good. This is true also of those actions of men that come strictly under commutative justice.

In this wider sense, we can then define social justice as that virtue by which individuals and groups contribute their positive share to the maintenance of the common good and moreover regulate all their actions in proper relation to the common good.

Today it is of supreme importance to regain a proper conception of social justice so that we may again recapture something of the virtue itself without overbalancing ourselves. The imperativeness of this task comes from two factors whose opposite trends are productive of much of our present chaos: (1) the increasing social interrelation of all the aspects of human life, especially in the economic field; (2) the disruptive effect of the type of individualism that is the child not of Christianity but of a rejection of Christianity in the name of a liberal enlightenment, of which the chief offspring was extreme economic liberalism.

But we may have gone only a weak step toward the recapturing of social justice when we define it as the virtue of relating all actions properly toward the common good. Everything still depends on what we understand by that "common good," or how we conceive it in its relation to the individuals that make up human society. To this subject we shall address ourselves soon.

The Transient

This is where the small house stood,
The apple trees are blackened wood
Against the green, secretive pines.
It was never in the lines
This house should stand as others did.
There was a mighty thing, and hid,
Which decreed it otherwise.

The owner had something in his eyes
Not in the eyes of men who stay—
Something of the far away,
Like the last frost flowers in the fall
When the crickets cease to call.
He knew well he would not last.

That was the reason why he passed
Wide around junipers in his way
And did not cut them down. Some day
They would want the land he'd sown
And never dared to call his own.
It would be best to make no change.

If it hadn't been fire, perhaps some strange
Calamity of deeper kind
Might have moved the man. His mind
Might have done it easily.
One morning there might be a tree
Coming up through his kitchen floor,
And he not a well man any more.

ROBERT P. TRISTRAM COFFIN.

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SHOULD THEY GO TO PRINCETON?[1]

By HUGH S. TAYLOR

THERE is a very short and simple answer to the question why men should go to Princeton and it is: to promote the Catholic life. Paradoxical as such a reply may seem at first sight to be, it gains force from consideration, and especially from understanding of what the Catholic life consists. Monsignor Fulton J. Sheen in his final chapter of "The Mystical Body of Christ," recently published under the imprimatur of the See of Westminster, writes:

> Catholic Action is immanent in the sense that it demands spiritual perfection in the laity. . . . Catholic Action is transitive inasmuch as it applies the fruits of the Spirit to those inside and outside the Mystical Body of Christ.

It is this final "outside" which pertains to the problem in hand and of this Monsignor Sheen says:

> Catholic Action means, if we follow through the logic of the Holy Father, that different groups and classes will be Catholicized by and through the Catholics *in those groups* [italics of Monsignor Sheen]—that is, that the stage will be cleansed by and through Catholicism on the stage, that the medical profession will be made moral by and through Catholic doctors, that law will be made honest by and through Catholic lawyers, that the working classes will be saved from Communism for the Communion of Saints by and through Catholic workers themselves.

They should go to Princeton and other secular colleges and universities who, with full determination to promote Catholic living *ad intra,* seeking, as far as they are able, the spiritual perfection of their own lives, are determined also to promote Catholic living *ad extra,* to play their part in Christianizing students of history, politics, economics, language and literature, science and engineering by and through themselves as "Catholics in those groups," in Christianizing the professors of chemistry and physics and biology and geology by the spiritual influence and academic distinction of the Catholic professors in those fields of effort. There is no other reason why Catholics should go to Princeton and this reason is sufficient and compelling.

We may examine at the outset the issue of Canon Law so frequently raised in this problem and so often disturbing in its consequences. We know that Canon Law is Catholic in its application and that what is contrary to Canon Law in America will be also contrary on the eastern shores of the Atlantic Ocean. How then, pray, do the Catholic students in England ever attain to a bachelor's degree? There are no Catholic degree-granting institutions in Britain so that every university-trained Catholic in Britain must have taken his degree in a secular university. It is not done against episcopal desire. On the contrary, the late Cardinal Bourne, discussing university education for Catholics at the Catholic Congress in Birmingham some years ago, especially emphasized the missionary aspect of the work, as laid down more recently by the Holy Father in his encyclical, and as illuminated by Monsignor Sheen in the passage we have already quoted.

On my desk as I write is an appeal from His Grace the Archbishop of Birmingham for support of the "Universities Catholic Education Board" and specifically for the work of the Board at Oxford and Cambridge. Near it, in a pile of papers, lies a cutting from the Catholic newspaper, the *Universe,* recording that the Holy Father has conferred the Cross *Pro Ecclesia et Pontifice* upon Professor Edmund Taylor Whittaker, professor of mathematics in the University of Edinburgh, a recent convert to the Faith, to express his approval of Professor Whittaker's work for the Catholic Students Union and the Graduates Association in the secular University of Edinburgh. Surely the Holy Father does not bestow decorations in Scotland for what is contrary to Canon Law in America.

There are conflicts of opinion even among those who should know better in this country. In the same mail there once came to Princeton two letters, one from a Jesuit in the Eastern States telling the recipient that the two hundred or so students in residence here were disobeying Canon Law if present without episcopal permission; the other came from a Jesuit college in Detroit inquiring whether a certain student of theirs might be allowed to come to Princeton to do special undergraduate work in his own particular subject. Inquiry into the matter revealed that no effort was being made to seek relief from any provisions of Canon Law in order to permit the student from the Detroit area to become a student at Princeton.

Letters of inquiry come frequently to Princeton from Catholic institutions for men trained in particular directions. A letter recently received asked specially for a man, trained under the writer's di-

[1] Professor Taylor's paper, though sufficient unto itself, is in the nature of a reply to a paper published in *America* for January 18. We think the best interests of the Catholic laity are served by continuing the discussion which all are of course free to join.

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rection, to serve in a Catholic college more renowned for its football prowess than its physical chemistry. Of course, it was to be understood "that a Catholic is to be preferred although other denominations may be considered." How, if it be contrary to Canon Law, can one be expected to produce from Princeton a good Catholic well trained in his particular profession? Truth to tell, in twenty years, but two Catholics have been found to avail themselves of such a training for the Princeton doctorate in chemistry.

It would seem that if Catholic living and service to that end is to govern the choice of one's college or university the supreme test of where one should study should be the competence of the college chosen in the subject of one's choice. A student could, if his advisers were well informed, be told that, if his objective were classical studies, he might well consider the advantages of the Catholic University. There he could find a leader skilled in, for example, patristic Greek and Latin (which he acquired, incidentally, in the Graduate School of Princeton). He should be told that there are about five or six outstanding schools of chemistry in the country at the present time, that they include Harvard, Princeton, Illinois, California and California Institute of Technology. If his objective were organic chemistry he might with great justification select the University of Notre Dame, where he would acquire something of the inspiration and genius of Father Nieuwland. In philosophy why should he not proceed to the Catholic University of America, to St. Michael's College, Toronto, or even further afield to Louvain, that he may obtain in the best centers for such a subject the best possible scholarship, that he may acquire that mastery in the subject which alone will be effective in true Catholic expression? Non-Catholic as well as Catholic centers of learning are thirsting for the best men in all the various faculties. In the former, professional competence is normally the principal qualification considered, but they also are not unmindful of the advantages of high standards of conduct and morality which obtain among zealous participants in Catholic Action.

What must be said of the problem of adequacy in our Catholic colleges and universities? The problem is twofold, one of "bricks and mortar," one of personnel. One could wish that the optimism, which states that the "brick and mortar" needs have been adequately met, was justified. The Round Table Conference of Catholic Scientists has, for a number of years now, been far from optimistic both in respect to equipment and to personnel. Analyses disquieting to Catholic educators have resulted from disinterested inquiries as to status and standards in American educational institutions. Effective Catholic effort cannot result from immanent action only. It must also be transitive. First-class immanence coupled with transitive action of a second- or third-class character is the problem that faces many of the products of our Catholic colleges today. Such products necessarily fail of opportunity in competitive placing in academic life. Something of this frame of mind must have been uppermost in a Catholic student recently arrived in Princeton. For two years he had held a very lucrative fellowship in one of the major Catholic institutions of the country without facilities for what he wished in education. He desired a first-class training in physical chemistry and had the ability and mentality to achieve his objective. He requested transfer to Princeton through the good offices of a priest, who personally consulted Princeton in the matter. At considerable financial sacrifice the change was made. The student has found what he sought and is happy in his environment. For an annual fee of $100 free of further laboratory expenses he can work from early morning till late at night in a laboratory really adequate to the modern pursuit of chemistry. The university authorities sacrificed upward of $1,500,000 to bring it into being. They endowed it liberally with facilities and equipment. They provided it with a faculty of some sixteen or seventeen chemists, and are proud that half a dozen of the group are rated among the starred American men of science today.

That is the scale of adequacy upon which we must approach the problem of college and university education. The inherited mental capacities of the student in question will determine the final outcome. The environment is favorable, even on the spiritual side. He can, and does, begin the daily round at the Catholic chaplain's side, on the lowest altar steps, saying, that all may hear, "Confiteor Deo omnipotenti." Fortified with Christ, he can turn to the daily student task. Why should he not go to Princeton?

It is the adequacy of personnel which is the most serious problem before Catholic education in college and university. It is the problem of personnel which sent the young priest, Lemaitre, to study with Eddington in Cambridge, England, to take a Ph. D. degree at Massachusetts Institute of Technology, Cambridge, Massachusetts. It was the personnel in the Princeton Institute for Advanced Study which caused the world-famous Lemaitre, mathematical discoverer of the expanding universe, some years later to spend much of his spare time as visiting professor of mathematics in the Catholic University of Washington, at Princeton in the halls of mathematics. It was this concentration of personnel which led him to accept opportunity to work at Mount Wilson and a year later to become once more one of the workers in the Princeton Institute. Are not such facilities precious, too, to lay Catholic youth?

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The late president of Princeton University, Dr. John Grier Hibben, once asked for increased spiritual facilities for Catholic students in Princeton. Upon being interrogated as to his interest in the spiritual welfare of students of denominations other than his own, he replied, "I have found that when the Catholic students attend Mass diligently and receive the sacraments regularly, they are good students. That is why I make my plea for increase of spiritual help." Is this the alien, hostile, anti-religious atmosphere in non-Catholic colleges and universities of which we hear so much?

The vast majority of Catholic youth, seventeen or eighteen years of age, pass out from the schools into an alien, hostile world. For them there is nothing of Catholic ideals and practise other than can be obtained, normally on Sundays, in all too few cases on weekdays also, at the parish church, during the services. They, in the world, have to depend upon the knowledge of Catholic life and principles that they acquired in their school days. Their environment is, in the main, more hostile than that to be found in most educational institutions. Business life approximates more nearly to the law of the jungle than to the encyclicals of Pope Leo XIII. If then the Church has to entrust these school-educated Catholics to the difficulties and dangers of a savage world can she not, with confidence, allow the mentally more developed of such a group to engage in the conflict with the outside world which all, sooner or later, have to face? Is it not true that, the child having been schooled from the nursery, through adolescence, in the principles of our holy religion, there must be something wrong in the training of a dozen years if it is to collapse at the first onslaughts of bright college years? Can we not, in those school years, turn out valient products, who can go out to do and dare for the Faith in the principal centers of scholarship and intellectual life wherever they are to be found; to grasp the torch of scholarship from those with whom the torch burns brightest; to feed that torch with further fuel, both spiritual and intellectual; in a spirit of dedication translate education into Catholic living? Princeton would welcome them. The secular universities cannot have too many of them. They are those who should go to Princeton.

MEMORANDUM: CATHOLIC SCHOOLS

By WILLIAM FRANKLIN SANDS

FAMILY life is the basis of Catholic life. To subvert, or to sap the strength of family life is the most effective attack that can be delivered against Catholicism. Every other kind of attack hardens and strengthens Catholicism. Disruption of the family weakens it. Family life is equally the basis of all true culture.

For a variety of reasons family life has become almost impossible to maintain in our larger cities. Everything in the larger city life tends to weaken the family. Even our schools, even our parishes, through the transient character of most city congregations, are caught into this fatal trend in spite of themselves. We are worse off in that respect than any country of western Europe, for our American continuity and our tradition have been more strained than in Europe (except in Russia).

There is a true American culture; a just and dignified conception of society; a conception of the relation of men to government which is not only wholly compatible with Catholicism, but is drawn from Catholic, pre-Reformation ideology. It is true that most of our first permanent settlements (from which our original states grew, which created all the rest) were founded by Protestants, but it is equally true that, at the time of our founding, Protestantism was a new thing, still an external rather than an internal revolt, and that the first Protestants had been formed in centuries of Catholic life and customs and thought, which they did not and could not uproot and discard all at once. Subconsciously, unconsciously, many Catholic things were brought to early America by Protestants.

This American culture is as heavily strained as is the family upon which it was based, both because of a general world upheaval and because of the specific changes which have occurred in the United States during the past eighty-five years. That period has been one of expansion and material growth during which anybody could become a millionaire by accident as well as by intelligence and hard work. This growth was accompanied by practically a resettlement of the continent through greatly accelerated immigration, bringing entirely new elements into American citizenship. Many of those new elements derived from parts of the world in which self-government, democracy, were academic terms, unknown in practical experience.

It can be said that the supreme effort of the administrative Church in the United States has been (during the period referred to) to safeguard a tremendously increased Catholic immigration; to take the newcomers in their language and racial groups and blocs and masses and induct them into a new and strange economic and

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political life with the least possible loss to the Faith. That has been a great work, greatly done. It is, however, a preliminary work—not a finished work. It is the foundation on which to build. It is a foundation which, like any other, must be tested for flaws due to hasty construction under pressure or unsuitable materials, before the superstructure is raised.

Of necessity there has been disruption of our American life already formed before this great expansion and repopulation. Many of the new elements have tended to isolate themselves, with detriment to an older American tradition. Many others, discarding their own European tradition, have plunged blindly into those surface manifestations (some of them most undesirable) which seemed to them to be essentially American. Too often, in either case, Catholic roots have been lost and the general American community has thereby lost, also, the full effect of all the cultural and civilizing influences which Catholicism should exert on its surroundings not only through its continuity of tradition, but also as leaven in new political or social forms.

Both Catholicism and Americanism are living forces, not outworn and negligible traditions. There is no reason to divorce them. There is no reason to ignore or reject them. In combination they may be affirmed to be the best basis yet devised for a self-respecting society based upon social justice to which all the modern world aspires, no matter by what form its attainment is sought.

If the foregoing be admitted, and the American tradition is worth preserving, a tremendous burden is laid thereby upon American Catholic schools. Through a Catholic school, the whole vast culture of Catholic tradition must be poured into it, and welded firmly into a dynamic whole, to meet the exigencies of a new order emergent in a broken world. Failure to foresee a similar rupture with the past, or to meet it when confronted by it, is primarily what is evident in the present condition of Spain or Mexico. Both are Catholic countries where (one must assume) the process might have been easier than with us, had the necessity been clearly visioned.

It has not greatly harmed our Catholic schools in the United States to be shaken out of conventional lines in the mad experimental scramble after educational innovation, which has accompanied the transformation of America during the past three-quarters of a century. Pedagogical methods are not greatly important, if principles be clear. Principles, in our Catholic school system, are perhaps not as clear as they might be, to judge by the long controversy, not yet ended, concerning our Catholic education.

We have (for example) still the same question (still unanswered) which agitated Ireland and England in Newman's time, when Catholic education once more became a possibility. Their problem was whether to build and equip a separate Catholic University fed by a separate series of primary and secondary schools and colleges or academies, or whether to build up a super-excellent secondary system from which only chosen students should go up to the old colleges at Oxford and Cambridge—chosen students equipped to influence the university as well as to be influenced by it. Ireland answered the question in the first way; England in the second. Each has been satisfied in its own special needs. As far as the English decision is concerned, there is no doubt that the great abbey schools of the Benedictines and the great Jesuit schools, or those of the Dominicans, Oratorians and others have altered the complexion of Oxford very materially and for the better, through their preparatory system and the type of boy and man they have sent there.

In addition to that general problem we have another, a specific one, peculiar to ourselves in the "racial origins group" schools, which cling to the language, customs and even to the nationality of the non-American place of origin, and are often opposed or inimical to the surrounding traditional American community.

Because of an early dearth of Catholic teachers and a crying need to organize newly Americanized Catholic life, there is still a tendency in many of our schools and colleges to "finish off" the student and get him into active economic life as fast as possible, covered rather with a hard defensive Catholic armor than armed with weapons or equipped with tools to influence Catholically the society in which he will earn his livelihood. A defensive armor is excellent as far as it goes. But it is a relic of the Reformation chaos. It no longer satisfies Catholic youth anywhere. It is particularly irksome to the Catholic youth of America, which, I am profoundly convinced, is potentially apostolic. If defensive armor is all that the Catholic school supplies, it is very likely to be rejected, to result in disappointment and to cause loss of Faith.

Many, eager for the quickest possible full assimilation into this "new" "American" life, discard both the isolation of the "racial origins" schools and the purely defensive formula of the other type and go blindly into the secular and laic colleges.

It might be argued that there is nothing in the intellectual life of Harvard, Yale, Princeton or even of those definitely anti-religious which would harm in the slightest degree a Catholic student adequately prepared. It can also be argued, and with even greater accuracy and force, that very few Catholics go to any of them with anything like adequate preparation for what they will meet there—even if they go up from many of our Catholic secondary schools. In those places, purely

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defensive tactics do not serve. That no student whose knowledge of Catholicism is purely defensive has any business in such a college, is my personal iron-clad conviction.

There is still a third outstanding problem in our Catholic educational field; one which also plays its part in accounting for the presence of Catholic boys in non-Catholic schools. Our full occupation with the problem of newcomers has thrust the old American life (the tradition in which we were founded, the thing which attracted great masses of newcomers) into the non-Catholic schools—mainly Episcopalian and Friends' college preparatory schools. It has not been too well conserved there. What is left of it undistorted is, nevertheless, the thing that attracts many Catholics to those schools. I think that tendency has been erroneously set down to aspirations of "social betterment." That motive no doubt does exist. There is intelligible reason why it should. It is not necessarily to be condemned as a motive, since Americanism, like Catholicism, recognizes the existence of differences between men.

The real point of the matter is, that all three of these problems exist, and do worry parents, and that Catholics should not need to go outside of Catholicism to satisfy legitimate wants.

Many troubled Catholic parents today are seeking three things in Catholic education: (a) a positive and dynamic, rather than a defensive (or merely aggressive) Catholicism; (b) continuity of family life rather than the disruption which comes from years of bachelor boarding-schools; (c) the preservation of traditional American democratic culture in the face of a non-democratic proletarianism and an equally non-democratic plutocracy as well as population changes as great as those which broke the Roman Empire into incipient nations. The consequences of these changes in America cannot be foreseen, since their incidence coincides with a world-wide collapse of ideals and standards and the emergence of a new form of state and society incompatible with religion.

The answer to the problem of such parents is the family school; the kind of school in which school life centers in and around the house and families of selected married masters, to whom security and dignity of life are assured. This type of school is complementary to and in no way conflicts with the school centering in and around a religious community. There are religious communities who have understood the problem and have met it by a combination of the two forms: the lay, family school, in which the religious community supervises spiritual development and doctrinal teaching, recognizing, however, the personal responsibility of every lay master also in both fields.

If there is any valid reason whatever for the existence of a separate kind of Catholic school identified with the College Preparatory school system in its present form, that reason does not lie merely in getting Catholic boys into secular colleges. It should not undertake that as a primary rôle unless with the full and expressed approval of the ordinary in whose jurisdiction it operates. If it is going to do that at all the school must be required in conscience to do two things: to prepare the boy academically considerably more than is required for college entrance; and to give him considerably more, deeper and broader Catholic development than if he were entering a Catholic college.

For that purpose, the masters in such a school must be of special character and quality. It is not enough that they be good class masters. They must be something much bigger than that: they must be not "just Catholics," but great Catholics. They must be men so big that they are able to train up Catholic minds, bigger and firmer than the minds they will meet in college. Such men are never abundant, but they do exist, and they are to be had in the United States with no more difficulty than elsewhere.

A school of that sort has more than a mere title to exist. It is of the highest importance to the right place of Catholicism in America.

Crystal and Coral

A fountain of crystal is every tree,
Suspended in air indefinitely.

Each branch is armored in ice. Each street
Is tiled with rich and burnished sleet.

Hedges blazon their magic powers
In efflorescence of glassy flowers.

A wicket-fence in strangest guise
Offers a porcelain exercise.

Shingled with brilliant and opaque light,
Roof-tops are alabastered bright.

Telegraph poles on every side
Are huge stalagmites that flash their pride.

Enchantment everywhere lights its spells
In all the glittering icicles. . . .

Till passersby are bowed down under
Dazzle of all the opal wonder—

Dazzle of such a magnificent floral
Lost Atlantis of crystal and coral!

LOUIS GINSBERG.

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ON REREADING BELLAMY

By J. ELLIOT ROSS

IT IS half a century since Edward Bellamy described, in "Looking Backward," the supposed communistic condition of the United States in the year 2000. Incidentally, Bellamy predicted airplanes, the radio, television, tractors, taxis. And the verification of such predictions in the mechanical sphere makes one wonder if his predictions of social reorganization are destined to a like fulfilment.

There are straws pointing in that direction, such as the increasing number of those dependent upon the federal government. At any rate, the experiences of the past few years make Bellamy more interesting than ever.

"Looking Backward" appeared in 1888. The contrast between the actual conditions of the '80s and those pictured as obtaining a century later was vivid. But to both friend and foe alike, it seemed so improbable that the United States would ever come to such a completely different social organization that Bellamy was challenged to describe the process by which the United States became communistic. His answer, "Equality," was published in 1897.

One of the chapters of "Equality" was entitled: "Economic Suicide of the Profit System." Bellamy's contention is that under a profit system industry necessarily distributes less than the price at which it attempts to sell. In the '90s, probably only Socialists were convinced of this. But it is interesting that the same point was made recently in "Business without a Buyer" (published 1927), by William Trufant Foster and Waddill Catchings, the latter appearing in "Who's Who" as a manufacturer, director of several large corporations, and formerly connected with J. P. Morgan and Company. Bellamy puts the matter simply and clearly. In the words of one of his characters:

> The economic system of production and distribution by which a nation lives may fitly be compared to a cistern with a supply pipe representing production, by which water is pumped in; and an escape pipe, representing consumption, by which the product is disposed of. When the cistern is scientifically constructed the supply pipe and escape pipe correspond in capacity, so that the water may be drawn off as fast as supplied, and none be wasted by overflow.

Under the profit system, however, so argues Bellamy, the outlet representing consumption is reduced in proportion to the profits. The effect is to compel the supply pumps periodically to shut down: in other words, "overproduction," followed by industrial stagnation, unemployment, a depression. Whether, as Bellamy contends, such dislocations are a consequence of the profit system, as a matter of fact we have experienced them periodically ever since the industrial revolution.

Out of one such depression, Bellamy imagines, came the determination of the people to build a better economic system. They elected officials with a mandate to achieve social justice. In executing this command of the people, the officials' first act was the nationalization of public utilities and mines. This would have had little effect on the essential organization of society, except for a movement that went hand in hand with it—government stores.

The system of stores for members of the army and navy was extended to all government employees. Because the government purchased on such a huge scale, all middlemen's profits were eliminated, and the advantage was passed on to the ultimate consumer. Hence it was to the advantage of the government employees to buy at government stores. Gradually, the government came to produce the goods needed by these stores. Closed factories, farms that could not pay taxes, a bankrupt transportation system, idle shipping were taken over. All this increased the number of government employees until a very large percentage of the people was working for the government. Says Bellamy:

> And now consider the effect of another feature of the public store system, namely, the disuse of money in its operations. Ordinary money was not received in the public stores, but a sort of scrip canceled on use and good for a limited time only. The public employee had the right of exchanging the money received for wages, at par, into this scrip. . . . Gold, which had been worshiped by the capitalists as the supreme and eternal type of money, was no more receivable than silver, copper or paper currency at the public stores.

As the government enlarged the number of goods and services furnished for scrip, money came to be used less and less by the ever-enlarging proportion of the people in government employ. Furthermore, no one wanted to borrow money for extending business since the field open to private enterprise was continually shrinking, and was evidently destined to disappear. Neither did anyone want to hoard money, because the purchasing power of money was decreasing with every extension of the use of scrip. Ultimately, there was a complete collapse of the entire monetary and financial system, the elimination of money, and every citizen worked for the government. All this was accomplished without force and without

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the confiscation of private property, merely by the growing difficulty and final impossibility of hiring persons for private employment or obtaining necessities except from the public stores for scrip.

In "Looking Backward," Bellamy describes the final results of this peaceful revolution. The state owned all land and buildings through non-payment of taxes, and the state was practically the only employer. There was no child-labor, all citizens attending school till the age of twenty-one. October 15 each year all those who had reached twenty-one were mustered into the industrial army, and those who had reached forty-five were retired. For the first three years, the young men and women belonged to the general army, and were assigned to tasks at the discretion of the leaders. On the expiration of this period a certain choice of occupation was allowed. Those who wished to follow a profession had to pass the entrance examinations and keep up with their classes. Others selected the kind of work they wanted to do. To prevent the contingency of too many volunteering for some work and too few for other kinds, the hours in different occupations were arranged in such a way as to attract the number of people needed. Thus, the workers in some industries might be employed only half as long as in others.

There was no money. Instead, each citizen over twenty-one was entitled every year to his equal share of the nation's product. Bellamy estimates that this was equivalent to $2,500 in the money of the '80s. As the wife received as much as the husband and there was an allowance for each child under twenty-one, the family might be very comfortably situated. Incidentally, the economic pressure for birth control was eliminated.

Although expressed in dollars and cents, the citizen's share was not money, but a credit that had to be used during the year. It could not be hoarded and could not be transferred—except in certain ways to be mentioned presently. But the credit could be spent in any way the holder desired. Thus one man might choose to buy a fur coat, another a silver goblet, a third a picture. Whatever the consumers demanded the industrial leaders were bound to produce. If, for instance, demand indicated in one period that not enough silk dress goods had been manufactured, during the next period this was increased. The cost of consumers' goods was calculated by the amount of labor needed to produce them, and the price was marked in dollars and cents.

At forty-five a man was automatically retired. However, he might voluntarily retire at thirty-three on a half credit. A man who wrote books or painted pictures might devote his whole time to such work if his royalties were sufficient to compensate the State for loss of his services from the industrial army; but if they were more than enough for such compensation he received only the same credit as anyone else. Similarly, any group might have its special magazine or newspaper merely by getting enough subscriptions (in the form of canceled credits) to pay the expenses, including editorial salaries.

This method of allowing a man to devote himself to a non-industrial pursuit provided others cancelled a sufficient portion of their credits, shows what could be the position of the Church under such a system. Buildings would be rented from the State, rent being the cancellation of a certain amount of their credits by the members. In the same way, priests and students for the priesthood would be excused from the industrial army because members of the Church relinquished for this purpose enough of their credits.

Bellamy calculated that the labor of the citizens from twenty-one to forty-five produced the equivalent of $2,500 for each one because of the enormous savings effected. Crime was reduced to a minimum, since under such a system there was no incentive to crimes against property. Hence police forces were drastically cut and prisons practically emptied. There was no interest on a national debt, no taxes and so no tax collectors, no bankers, no army of insurance solicitors, no advertising. Moreover, there was a tremendous saving by eliminating the direct wastes of private industry, the production of goods that could not be sold, the false starts leading to bankruptcy. Since all really unproductive activities ceased, as many persons were productively employed as at present, even after eliminating all under twenty-one and over forty-five. And there was no unemployment.

There was no private ownership of land, buildings or capital. And no individual could own any very large concentration of wealth, such as a yacht. But private property was not abolished. In fact, the possession of consumers' goods was more widespread than at present. Nine-tenths of the people had more wealth than they have now. Paradoxically, by the adoption of Communism private property was increased!

The disposition of private property by will was perfectly lawful. But this led to no large accumulations, since private property was restricted to consumers' goods. There could be no intangible personal property in the way of money, stocks, bonds, rents to pass on to heirs.

Since each citizen received the same annual non-transferable credit, and there was no intangible personal property, the possibility of graft was automatically eliminated. The incentive now coming from economic necessity or personal gain then came from the desire to reach a higher grade in the industrial army. According to Bellamy:

> While the internal organizations of different industries, mechanical and agricultural, differ according to their peculiar conditions, they agree in a gen-

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> eral division of their workers into first, second and third grades. . . . One of the notable advantages of a high grading is the privilege it gives the workers in electing which of the various branches or processes of his industry he will follow for his specialty. . . . Incitements of a minor, but perhaps equally effective, sort are provided in the form of special privileges and immunities in the way of discipline, which the superior class men enjoy.

A man able to work and persistently refusing was sentenced to solitary imprisonment on bread and water, till he had a change of heart. Technically, this was forced labor. But practically, the great mass of workers were freer than they are now. For it must be remembered that today economic necessity just as inexorably forces many from childhood to old age to work longer hours, for a bare living, without proper housing, food, medical attention or provision for declining years.

The machinery of production and distribution almost ran itself. According to Bellamy:

> The entire field of productive and constructive industry is divided into ten great departments, each representing a group of allied industries, each particular industry in turn represented by a subordinate bureau, which has a complete record of the plant and force under its control, of the present product and means of increasing it. The estimates of the distributive department, after adoption by the administration, are sent as mandates to the ten great departments, which allot them to the subordinate bureaus representing the particular industries.

These estimates were made by the department charged with distributing goods, which knew statistically the quantity of woolen cloth, potatoes, bread, watches, radios, etc., "bought" during the preceding year, and could easily calculate the demand for the coming year.

Promotion in the industrial army was through three grades of merit to a foremanship, and after that a superintendency. Next came the general of the guild. Above him were the chiefs of the ten great departments or groups of allied trades. These ten great officers formed a council or cabinet for the general-in-chief, the president of the United States.

All positions below that of general of a guild were appointive, but the general himself was elected by the honorary members of the guild, those who had served their time and had been retired. The ten heads of departments were elected from the generals of guilds by the honorary members of the guilds forming the department. Finally, the president was elected, from the heads of departments who had been retired, by the vote of all men of the nation not connected with the industrial army.

Incidentally, the political structure was greatly simplified. There was no army nor navy, no department of state nor of the treasury, no revenue services. Practically, there remained only the judiciary and police system. There were no state governments. Congress met once in five years. It had no authority to pass immediate legislation, but only to recommend a law for enactment by the next Congress.

Municipal governments remained. They had the function of providing in many ways for the comfort of city folk. For this purpose they were allowed control over a certain percentage of the labor supply in the city under their jurisdiction.

No doubt certain objections and difficulties will occur to anyone reading this brief outline of Bellamy's plan. But I venture to say that most of these queries will be answered by a perusal of the books themselves. Not the least remarkable thing about Bellamy is the way in which he has forestalled the questions that could be asked. It seems to me, of all the Utopias from Plato's "Republic" to Butler's "Erewhon," Bellamy has created the most interesting, plausible and appealing.

THE TUMBLER OF GOD

By BARBARA BARCLAY CARTER

IN ITALY, it is natural that rejoicings over the canonization of Don Bosco should be prolonged. In innumerable towns and villages the communities he founded keep alive the jubilation at this supreme honor to one who lived and walked among them within living memory.

In Turin itself, the mother church remains ablaze with lights, the walls and pillars decked with vivid hangings. From the esthetic standpoint, it is without interest, but the seeker for art will be repaid if, turning away from official representations and altar-pieces, he passes on to the sacristy, to the *ex-voto* pictures that cover the walls. These little works by anonymous artists, painted solely in expression of gratitude to Our Lady Auxiliatrix, Don Bosco's patron, have an artistic value all their own. In their archaic simplicity they recall the Primitives, and at the same time—I have had a like impression from the *exvotos* of St. Anne d'Auray, the great pilgrimage church of Brittany—they are curiously modern; before one or two even such a name as Matisse came to mind. There is a man falling under a truck, with a fiery railway-engine advancing upon him; in another, a woman and baby lie prone in the track of an oncoming street-car; in another a young man alone in a bare room kneels in prayer; in yet another, a Sister of Charity stands beside a sick bed, giving good news to anxious watchers — naive little scenes of daily life, to which single-minded intent has given a harmony of line and color absent in so many of the more ambitious examples of religious art today.

But it is not for the sake of art that one visits Don Bosco's church; it is for himself. He lies in a side chapel, that is always thronged about with kneeling figures; you see him in a glass shrine, as though asleep, and his face, that handsome humorous face that even the commercial

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pious picture cannot sentimentalize, is young. Fittingly so, for he is assuredly the saint of youth.

Somewhere very near, a brass band was blaring cheerfully—so near that curiosity led one to trace the sound to its source, out through the sacristy, into a vast playground, swarming with boys. Some were playing ball; others, in greater number, clustered round the bandsmen, who, one guessed, were of their company; and, most significant, the many priests who stood among them were each surrounded by an eager group, laughing, arguing, or intently listening. One was reminded of how it was Don Bosco's first principle that education must be based on affection, and how, like Saint Philip Neri, he smiled upon the exuberance of boyhood. A forerunner of modern pedagogy, the discipline he prized was spontaneous self-discipline. It is noteworthy that while he constantly preached frequent Communion, at a time when such teaching was not so general, he would have no general Communions in his schools, and that evening prayers were timed to last four minutes only. With the result—I have been told—that, at least in Italy, Salesian boys keep the faith in after years in greater proportion than almost any others; guided, without forcing, toward a deepening of religious life, they do not suffer from reaction when constraint of school is over.

One cannot look on that vast array of buildings in Turin, the "Salesian City," without a thrill of wonder. The work of one man—of the little, poor peasant boy, who as a priest began by leading his host of vagabonds out to the fields, only too happy when he found a wretched hut to shelter them. And all this only an infinitesimal part of his achievement! One thought of the world-wide diffusion of his Salesian order, of its missions, its innumerable undertakings—boarding schools, day schools, night schools, technical schools, hostels, publishing works—and one realized, with sudden exaltation, that in our days too, there are giants. . . .

Official celebrations tend to conventionalize, though such a figure, so humorous, so original, in a word so much in the tradition of the greatest saints, will hardly fit into a conventional mold. The majesty of Don Bosco's achievements, the mystery of his miraculous powers—and in Italy I have met a priest who bore witness to his multiplication of bread—overshadows the realization that his character had something of the Tumbler of God who danced before Our Lady's statue.

It was literally as the Tumbler of God that he first won souls. As a little boy of nine he had seen in a dream a troop of riotous boys, and a Man Who bade him teach them, a Man Whom he afterward knew to have been Our Lord, though in his dream the child asked him—delicious touch—"Tell me who you are, for my Mother does not allow me to talk to strangers!" And then he had seen a Lady, surrounded by wild beasts, with a shepherdess's crook which she gave into his hand, and at its touch they turned to lambs and played. His elder brother suggested unkindly that the dream meant he would become a brigand-chief, but little Giovanni understood.

From that day he began his apostolate, and every Sunday, by a display of acrobatic tricks and tight-rope walking, he bribed the villagers to say the rosary with him, and hear him repeat the sermon of the morning's Mass. Some years later, at school—that school to which he attained by what heroic efforts, in the face of what insuperable difficulties, earning his keep by working as tailor, fiddler, blacksmith, confectioner, billiard-marker, acquiring the mastery of so many trades that one is reminded of Lugh the Many Handed of Irish legend—it was again his acrobatic and athletic prowess that helped to win the hearts of his school-fellows. He was still the Tumbler of God when he challenged a strolling acrobat whose performance was drawing the people from Mass, to a trial of skill as to who could climb highest up a tall elm near the church door, binding him, if he were beaten, to change his pitch. The acrobat reached the very topmost branch that would bear, but young Giovanni Bosco, reaching the same point, turned over so that his feet, pointing skyward, reached the highest twig of all.

"And the moral of that—" declared the preacher in our Italian village, rather unnerved at the ordeal of preaching the official panegyric of the saint in the presence of the Bishop of Ventimiglia, "the moral of that [I am afraid I thought of the Duchess in "Alice in Wonderland"] is that all Don Bosco's works would be founded in heaven."

But I think the moral to be rather the moral of Don Bosco's whole life, the sanctification of all that is wholesome and normal in youth, in a way that brings him nearer to us than those saints whose austere renunciations seem—dare one say it?—to remove them from ordinary humanity. At school he is the founder and leader of a "Gay Company"—*società dell'allegria.* His skill in conjuring earns him an accusation of sorcery; the priest, who has solemnly summoned him, finds his watch and purse spirited out of his possession, and young Bosco watches his bewilderment, shaking with mischievous laughter, in which his victim is forced to join. At the seminary, some loutish youths are bullying a gentle lad, unshamed by his dignified patience. Giovanni intervenes, not by "saintly" admonitions, but with a cry of "Heaven help the man who touches my friend!" snatches up the leading bully bodily, and uses him as a battering ram to smite down the rest!

These are little things, but such as made him beloved by the ardent young, and, when the greater are told, worth recalling. So too is another incident, equally endearing, of later life. Don Bosco's superiors, unable to appreciate so original a mind, at one moment decided he must be mad, and made arrangements to put him away in an asylum. Two prelates came to fetch him in a carriage, inviting him for a drive, they said. But the saint knew. . . . At the carriage door he drew back humbly: "After you, Monseigneur, after you!" And no sooner had the two prelates taken their seats than he slammed the door on them, crying to the coachman, "To the mad-house! As you were told!"

At the asylum, attendants rushed from one to the other of two frenzied ecclesiastics, asking, "Which is the madman?" It was plain to all Turin that at least it was not Don Bosco. But how aptly then, in the Epistle of his Mass, come Saint Paul's words: "Nos stulti propter Christum."

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Seven Days' Survey

The Church.—The February 8 issue of *Catholic Mind,* published by the America Press of New York, affords in convenient form the recent encyclical of Pope Pius XI on the Christian Priesthood. * * * Bishop Ritter of Indianapolis administered the Sacrament of Confirmation in the Cathedral of Sts. Peter and Paul, January 26, to a number of young men who had driven in through the zero weather from CCC camps at Evansville, Princeton and other localities within the diocese. * * * At the opening of the Catholic Press Exhibition in London, Archbishop Hinsley declared that the Catholic press "exercises a real apostolate, second only to the preaching office of those who are divinely commissioned to teach in God's Church." * * * After ten years of study with the French Fathers of the Holy Ghost Society and the Swiss Benedictines of Engelberg eight young natives have been raised to the priesthood in the former German colony of Kamerun, West Africa. They are the first native priests of the Cameroons and 20,000 people came to witness the ordinations of four of the natives at Edea. * * * Miss Hannah Farrell of Dublin County, Ireland, who was 111 years old January 19, was employed as a dressmaker for 58 years. During this time she rose at five each morning and assisted at Mass on her way to work. * * * This Lent the Knights of Columbus of the State of New York will inaugurate a study club program as a first step toward the establishment of an Evidence Guild in every locality, if not in every one of its 250 councils in the State. * * * Among the speakers in a series entitled "Catholicism in the Face of the Modern World," sponsored by the Catholic Radio Committee at Paris, are George Desvallières the painter, Georges Goyau the historian, Jacques Maritain the philosopher and François Mauriac the novelist. A talk by Cardinal Verdier concludes the series. * * * St. Ansgar's League of New York, an organization devoted to the spread of Catholicism in Scandinavia, is celebrating its twenty-fifth anniversary.

The Nation.—On February 3, the House Agricultural Committee reported to the representatives a new farm program. It provides three objectives: "the preservation and improvement of soil fertility, the promotion of the economic use of land, the diminution of exploitation and unprofitable use of land." The program will be administered through agencies in the states which meet the approval of the Secretary of Agriculture. They will function by paying farmers according to their treatment of the land in relation to the objectives. * * * The President asked Congress to repeal the cotton, tobacco and potato acts which he considered integral parts of the outlawed AAA system, and the Senate immediately voted to do so. * * * Important labor strikes threatened New York City, held off by efforts of the Mayor to bring compromises. The National Guard was assembled near Pekin, Ill., as a general strike tied up the whole town. Akron rubber workers, carrying on their perpetual efforts to make a strong union and collective bargains they approve of, developed a "sitting down" technique related to the passive resistance of the Orient. Instead of walking out and forming picket lines, they keep to their working positions and simply do not work. * * * The Munitions Inquiry resumed with President Wilson being left out of the picture and with the British Treasury furnishing a statement saying that American government advances to England were not used to wipe out private British debts to the Morgan Company. Permanent neutrality legislation seemed further off and a definite move was started in the Senate to extend for a year the present proclamations covering the Italo-Ethiopian situation. * * * A Democratic "grass roots" conference featuring Governor Talmadge of Georgia promised no split in the "Solid South," the convention delegates from Georgia itself being pledged to President Roosevelt. Former Governor Ely's campaign to send anti-Roosevelt delegates from Massachusetts was considered a more powerful political move. Upon entering the Ohio primaries, Senator Borah definitely announced himself a candidate for the Republican nomination. Governor Landon of Kansas remains the favorite, however, in the early books of the Republican party.

The Wide World.—Most of the news from Ethiopia concerned the northern front, where sharp fighting had been in progress about Makale. It was fairly certain that a heavy toll of life had been taken on both sides, but all else remained nebulous. Ethiopian dispatches claimed a signal victory. On February 3, a League committee met to weigh the proposal to take further sanctions against Italy. Oil was foremost on the list, and advance sentiment seemed to favor the view that banning shipments of petroleum to Italian ports would depend upon the attitude of the United States. * * * Pierre-Etienne Flandin, foreign minister in the Sarraut Cabinet, lost no time reverting to the policies of M. Barthou. Conversations with representatives of Russia, Rumania, Austria and other countries were rendered possible by the assemblage of dignitaries in Paris after the funeral of King George V. It seemed certain that French policy during coming months, when the "Popular Font" will be in power, must be expected to strive for the isolation of Germany. Even Poland, to which Hitler's Reich owes a deal of money, was clearly hesitant. The principal immediate difficulty is paying for German transportation across the "Corridor." * * * The outlook for munitions men was decidedly good. In London the House of Commons listened to government demands for a rearmament program costing well over $1,000,000,000. Most of the money, if allotted, will be spent for ships. Mussolini enacted a number of measures calculated to increase the military fitness of Italy. "Fitness certificates" are to be carried by every male of school age, and entries will keep tab on the physical endowment

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of the bearer. Steps providing for easier mobilization were taken. More than $33,000,000 were voted for new naval construction. In Japan the official view was that a naval armament race is inevitable. * * * Germany celebrated the third anniversary of Hitler's accession to power. The numerous addresses made in honor of the occasion stressed in particular the Nazi grip on the country, warning everyone to refrain from attacking either Germany's honor or the stability of her present government. But doubtless the most important event was the issuance of a decree stipulating that the regular army (Reichswehr) would intervene to quell possible disturbances. Negotiations between the government and the Catholic Church continued. The most reliable dispatches predicted that the bishops would abandon the Catholic Youth Organizations, though it remained very doubtful whether they would be given an adequate *quid pro quo*. * * * Weakness of the dollar made profitable shipments of gold from the United States to Europe. France and Holland absorbed most of the $5,000,000 exported. Whether the movement was based upon genuine fears that the United States was heading toward inflation or whether it was in the main speculative remained uncertain.

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The Government's Money.—In the President's first budget message to the present session of Congress he estimated income for 1936-1937 at $5,654,000,000 and expenses of $6,752,000,000 plus a certain additional sum for relief. Since then, AAA taxes of $547,000,000 have been taken out of income, relief expenses have been estimated at $2,000,000,000, and the first year's bonus expenses at $1,000,000,000, although they are potentially $2,500,000,000. Thus the probable deficit has been run up from over $1,000,000,000 to over $4,500,000,000. In Washington this is considered too big a deficit. Taxes could reduce it, or money printed against our gold and silver stocks, or borrowing. At present we have currency outstanding which is more than doubly covered by our gold, but still, printing more money against the gold is considered inflationary because normally money has been issued in America to meet commercial demands and not the other way around. Borrowing is also a type of inflation, increasing as it does the credit structure of our economy. When the President indicated he wanted "substitute taxes" (which, as such, might be retroactive), for the farm program, and probably new taxes to amortize bonus expenses, inflationists in Congress rallied to the currency expansion idea. The problem was thoroughly mixed with the bonus and farm programs. Advocates of the Frazier-Lemke farm mortgage refinancing bill, who would use $3,000,000,000 in new currency in cutting down farm debts, cooperated with other inflationists and especially those who have been behind the bonus drive. They want no more interest-bearing bonds while there is so much metal in the Treasury. Anti-inflationists waited eagerly a presidential lead in cutting off such action, although they did not want new taxes. The administration's action in canceling $1,000,000,000 of unused lending authorizations in various credit agencies such as the HOLC and RFC, thus cutting potential borrowing, was believed to be a first movement against "inflation."

United Mine Workers.—The recent dramatic convention of the United Mine Workers of America, held in Washington under the presidency of that most dramatic of American labor leaders, John L. Lewis, undertook work which may conveniently be divided into three parts. First, political: the delegates, after being addressed by Assistant Secretary of Labor Edward F. McGrady, pledged unanimous support to President Roosevelt. In defiance of A. F. of L. rules, they even offered to contribute money from their $2,000,000 union fund for the campaign if it should be considered wise by the officers. They completely rejected the idea of a farmer-labor party. They resolved to work for a curb on the power of the Supreme Court; for a six-hour day, five-day week law; to support the Guffey and Wagner and Social Security acts; and to campaign for a low-cost housing program. Second, they went on record as determined to fight for industrial unionism no matter what action the executive council of the A. F. of L. might take against them. They empowered their president, Mr. Lewis, to withhold the annual dues of the U. M. W. if the A. F. of L. council actually takes the extreme disciplinary action against the eight unions formed into the Committee for Industrial Organization which it threatened several weeks ago in Miami. In this they were supported by the other members of the C. I. O., especially by Sydney Hillman, leader of 150,000 Amalgamated Clothing Workers, and David Dubinsky, leader of 220,000 International Ladies' Garment Workers. William Green spoke to the convention in vain and was vigorously booed when he warned against the action of the vertical unionists and the danger of splitting the labor movement. Third, the delegates pledged support to their officers for next April when a new bargain is to be drawn for the anthracite mines. And they voted 2,991 to 1,131 that districts which want autonomy to elect their own officers shall remain under the direct charge of the general officers. This last controversy might indicate that some of the pre-NRA dissatisfaction with U.M.W. governance remains among the miners.

Non-Catholic Religious Activities.—From February 3 to 7, Ministers' Week was held at the Chicago Theological Seminary. This year's speaker for the Alden-Tuthill lectures was Dr. Arthur V. Morgan of the TVA. * * * Brotherhood Day will be observed throughout the nation on February 22 and 23 this year. Sponsored by the National Conference of Jews and Christians and commended by a number of civic leaders, this observance aims to attain justice, good-will, understanding and cooperation among different racial and religious groups. It "emphasizes those social and community tasks which are of common concern and interest." * * * The Federal Council of Churches designated February 9 as the fourteenth annual Race Relations Sunday. The Department of Race Relations sent out materials to facilitate the observance in local churches. Radio broadcasts over local stations and national networks included special services

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to emphasize interracial good-will in the United States and abroad. * * * The annual meeting of the foreign division of the Young Women's Christian Association was held at New York, February 5 and 6, under the chairmanship of Mrs. John H. Finley, of the National Board of the Y. W. C. A. Among the topics discussed were the position of women in undeveloped and industrial countries, the economic bases for antagonisms and the promotion of racial and national understanding.

Catholics and the Social Order.—"American Catholics have undoubtedly a much wider acquaintance with the principles of Catholic social teaching today than they had twenty or twenty-five years ago," declared Monsignor John A. Ryan while addressing the Catholic Conference on Industrial Problems in Chicago. The Conference closed on January 29, after listening to a great variety of addresses. Many of the speakers, notably Father Francis J. Haas and Father R. A. McGowan, heaped scorn on *laissez-faire,* which was held responsible for everything that has happened since 1929. Mr. Edward J. Mehren made the point that the social encyclicals are directed against all groups that prevent the attainment of a right social order. Monsignor Ryan said further: "If the NRA had not been abolished, it could have been developed into the system recommended by the Pope within ten years. As things are, a constitutional amendment is a prerequisite to the establishment of that system. Congress should have the constitutional power to regulate industry, commerce, agriculture, labor and finance. Adequate regulation by the States is impracticable because they can never agree on uniform economic legislation. In order to be fair to all industries and sections of the country, such legislation must apply to all parts of the country. Since our principal industries are national in scope, regulation of them must be likewise national in scope. Pope Pius XI called for a just regulation of industry by public authority, but the only public authority competent to do this in our political system is the federal government."

The Laity in the Church.—That the religious obligations of the laity should receive especial attention in places where a threat to the stability of the Church exists is not surprising. In a paper contributed to the January *Hochland,* Professor Heinrich Vogels discusses the problem historically, noting that a sharp distinction between clergy and laity was drawn only after the growth of the Church had demanded greater attention to organization. It is obvious, he writes, that a "community of several hundred millions of people requires a firmer structure . . . than a company numbering only a few thousand." Yet various differentiations to which we are now grown accustomed took a long while to become established. From the very beginning, the especial authority of the Apostles and of Saint Peter was recognized. But singularly enough no use of the words "clergy" and "laity" (or their equivalents) have come down from apostolic times; and even the word "priest" is missing, save in a very general sense, from the canonical books. The fact that "all flesh" is to be filled with the Holy Ghost and to preach the Gospel seems almost the fundamental teaching of Saint Peter and Saint Paul. Particularly impressive are the descriptions of early Christian liturgical activity left us by the "least of the Apostles" in the First Epistle to the Corinthians, and the Epistle to the Ephesians. Professor Vogels is careful to note that these facts must lead no one to believe that early Christianity was a kind of "lost Paradise." "Anyone who has an inkling of the laws governing life will," he writes, "avoid giving way to the belief that it is possible to lead a developed organism back to the point where it began." But he adds: "One would take from the faithful their last and noblest right and would at the same time mortally wound their love for the Church if one sought to prevent them from 'doing service to Holy Things,' or from becoming 'co-workers in the realm of truth.'"

Spain Lines Up.—A National Labor Front Congress recently held at Madrid was attended by some 608 delegates representing 1,085 unions with a combined membership of 300,000 workers. Its purpose was to establish the Confederation of Spanish Labor Unions, a national organization of the Catholic Labor Unions, which hitherto had been scattered and autonomous. It is said that the Catholic Labor Unions were abolished in accordance with the wishes of the Spanish hierarchy, who want all professional as well as political action dissociated from Catholic Action. But there is considerable evidence that the country is lining up for the election of February 16. The *Universe* of London avers, "Grand Orient Freemasonry and Russian Bolshevism are allied to produce chaos and destruction, persecution of the Catholic Church and the end of everything that is traditional in Spain." *Sept* reports that Gil Robles, leader of the Catholic party, is leading a violent anti-masonic campaign against President Alcala Zamora, whose friends charge the Church as responsible for Gil Robles's activity. *El Socialista* declares, "The plan of Spanish Socialism and Russian Communism is the same; certain practical details may vary but not the basic elements of the plan." A N. C. W. C. report from Madrid, January 27, describes a violent campaign in which the Leftist press is using "horror pictures" to infuriate the populace. There are only Rightists and Leftists; "intermediaries, centrists have disappeared." On February 2, Ex-Premier Alejandro Lerroux told an audience of 60,000 at Barcelona: "It is true I was called Spain's most dangerous revolutionary in the time of the monarchy, but you find me in conservative company now because Spain today is threatened with a revolutionary menace that will destroy her culture, social order and civilization by replacing the republic with a communistic State that takes orders from Moscow."

New Legion of Decency.—The first National Legion of Decency List prepared by the Legion's New York Archdiocesan Council, appeared February 4. The films listed were divided into four groups: unobjectionable for general patronage; unobjectionable for adults, objectionable in part; condemned. In the first of these weekly lists only 3 of the 225 films were condemned. Ordinarily

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the previewing and reporting is carried on by forty trained reviewers who comprise the Motion Picture Bureau of the International Federation of Catholic Alumnae. Where special problems arise or whenever the regular previewers place a film in the condemned list, a special board of priests, business men and professional men, which has been chosen by Cardinal Hayes, will hold a consultation on the matter. Finally there is the Council of the Legion of Decency, appointed by Cardinal Hayes last year, which will advise on policy and procedure. The English have a different method of attacking the question. The *Universe* says that differences in American and British releases of the same film make the adoption of the Legion of Decency lists in England impractical. Any British group which attempted to list films in a similar manner would be in danger of "formal objection or legal action." The British Board of Film Censors seldom nods and whenever it does the pledge circulated by the Westminster Catholic Federation calls for personal action.

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Indications of Business. — Employment, wages and profits in private industry are from practically all indications, except from the intangible one of a prevailing optimism, steadily on an up-grade. The National Industrial Conference Board reported that unemployment decreased in December by 2.4 percent compared with the previous month and by 9.3 percent compared with a year previous. Compared with December, 1934, employment last December increased 23.7 percent in manufacturing and mechanical industries, 16.7 in trade, 7.2 in domestic and personal services, 5.8 percent in transportation, 0.8 percent in mining and 7.2 percent in miscellaneous industries. Total retail sales for 1935 were 12 percent above 1934 and 28 percent above 1933, and about 35 percent below 1929. Retail prices at the end of 1935 were 5.8 percent above what they were the previous year. Production in 1935, compared with 1934, increased 92.4 percent in residential building, 86.1 percent in machine tools, 45 percent in automobiles, 2.6 percent in bituminous coal, 9.2 percent in electric power and 19.5 percent in total construction. Financial activity, while advancing steadily, remained low. So much for the report of the National Industrial Conference Board. From other sources we learn that the forty-four principal railroads of the country last December had a net operating income 26.2 percent better than a year previous, and 54.8 percent better than in December, 1933. Savings-bank accounts increased in number and total of deposits, although the average account on deposit decreased slightly, and the assets of the savings institutions rose to a new high record in 1935. Total payrolls increased from a Department of Labor index number of 68.5 in May to 76.6 percent at the year end, an increase of 12 percent. In 1935, U. S. Steel and the American Woolen Company showed net profits of $1,084,917 and $2,740,598 compared with losses in 1934 of $21,667,780 and $5,458,494.

Houses for the 75 Percent.—In the *Consumer,* the excellent organ of the Consumers' Division of the Department of Labor, M. Jesse T. Hadley tries to show what blocks a housing program for the 75 percent of our families who must live in homes costing less than $3,000. He lists nine characteristics of the construction industry which hamper low-cost building: "complicated craft organizations as applied to both laborers and employers, perpetuation of archaic craft methods, waste of material due to existing methods of fabrication at the site, inappropriate use of materials and appliances, lack of skill in planning both land and buildings, high cost of materials and their distribution, lack of reasonable assurance in market forecasting, seasonal character of employment, restrictive provisions of local building ordinances." He sides definitely with industrial versus craft unions, but says that "restrictive craft practises and the jealous perpetuation of archaic methods reflect the fear of unemployment. They can be successfully eliminated only with the removal of that fear." He believes that the high wages enforced by building trade unions, which people are accustomed to attack in order to cheapen construction, are "the result of too few hours' work." He points to the 10-percent average waste in building as a disastrous result of bad organization. He abhors the methods of using multiple contractors and subcontractors, and condemns the excessive cost of building credit. "Reviewing again the nine characteristics of the organization of this industry, it looks as though the first eight can be largely eliminated by factory fabrication in mass production. . . . Thus far these houses sell for $5,000 to $10,000. . . . But when the technique of manufacture and assembly is perfected and the $2,000 to $3,000 market is tapped, mass rehousing will start in this country."

Embargo Back-fires. — The difficulties of economic sanctions against a belligerent resulting only in changes of established channels of trade and injuring most those nations attempting to apply the sanctions, are indicated by figures released by the United States Department of Commerce. Great Britain, for instance, steadily restricted her exports of coal to Italy last fall, although coal was not officially mentioned in the League embargo; but Germany at the same time increased her exports to Italy in amounts sufficient to more than offset the British reductions. In November, the United Kingdom, according to the Department of Commerce, sold 36,304 tons of coal to Italy as compared with 389,410 in November a year ago. During this time, however, Germany exported 829,800 tons as compared with 442,574 a year ago. The League embargo included the importation of goods from Italy, and the Department of Commerce shows that nations not participating in the League embargo have increased their imports from Italy to a marked degree, particularly the United States. The latter's total purchases, as compared with 1934, increased in October from $2,942,990 to $4,400,508; in November from $6,225,917 to $6,529,365, and in December from $3,206,800 to $4,737,339. The large November increase was partly explained by a rush to fill Italian orders before the sanctions went into effect and nations which are League members showed an increase of trade with Italy that month.

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The Play and Screen

Lady Precious Stream

WHETHER or not "Lady Precious Stream" repeats in New York its enormous London success it is a play worth going to, and not at all on the ground that it is a museum piece. Though it undoubtedly owes much to the classic Chinese theatre it is an original play written by a living playwright, who is not only living but who came to America to stage the play himself. Of course it is done in the Chinese manner, with properties carried about by the property men to mark the change of scene, but Dr. S. I. Hsiung has confined his play to occidental length and has told whimsically and charmingly a whimsical and charming story. Lady Precious Stream is a young woman of high birth who marries her gardener, Ping-Kuei, and is thereby banished from her family. She lives for eighteen years in a cave, is there deserted by her husband, who becomes King of the Western World and is beloved by a Princess of that far country, but is at last recalled to duty and his deserted wife.

In the current critical jargon this is not an important play. It has nothing to do with prisons, or sociology, or revolutionary ideology, and though it is not written by a Christian it upholds every Christian ideal. Moreover, it is told in language which was not bred in the gutter nor amid the miasma of a decadent society. "Lady Precious Stream" is a little too long, and there are moments when its whimsicality may seem a trifle precious, but on the whole it is a relief from the deluge of plays of propaganda and raw realism which afflict the New York stage. The acting is somewhat uneven. Helen Chandler as Precious Stream, Bramwell Fletcher as Ping-Kuei, Molly Pearson as Madame Wang. and Henry Morrell as Su and Clarence Derwent as Wang are excellent, but there are two or three others who might be improved upon. On the whole, however, Morris Gest is to be congratulated on giving an admirable production. (At the Booth Theatre.)

Call It a Day

DODIE SMITH'S comedy is also not an important play, but it is likewise a very delightful one. It deals simply with what happens in an upper middle-class English family during a single day, beginning with the awakening in the morning of the father and mother and ending with their retiring at night. Though there is no melodrama and though temptation is either resisted or rendered innocuous, the family runs through a veritable gamut of emotions. There is no space here to tell the story, except to hint at the irony of the parents and the children running the same moral dangers, each generation blissfully ignorant of the temptations of the other. What makes the play interesting is not the story, it is the revelation of character; the father, inclined to philander for the first time in his life; the mother, amused by a slight flirtation; the two daughters, one on the edge of danger, the other, curious and precocious; the artist and his understanding wife; the old bachelor from India and his match-making sister; the son of the house and the girl next door; and the servants. It is a microcosm of life itself, presented normally and without any destruction of the basic moral principles. That the play breaks all ordinary principles of playwriting by having leading figures appear for only a single scene lessens the interest of the play not in the slightest.

Whether such a play could be successful with any but the most skilful acting is another matter, but with the exception of Glenn Anders as the artist the acting is of a high order. As the father Philip Merivale proves himself a light comedian as fine as any on the stage, and Gladys Cooper's mother is equally delightful. As the precocious daughter twelve-year-old Jeanne Dante at times seems to run away with the show, so much so that she should have a word of warning whispered to her as to the dangers of precocity. To state that others in the cast include Lawrence Grossmith, Viola Roache, Claudia Morgan and Florence Edney gives a hint of what may be expected. It is a pity that with such companions Mr. Anders should choose to play the artist in the unpleasant way he does. (At the Morosco Theatre.)

GRENVILLE VERNON.

The Lady Consents

ANN HARDING, a favorite of the fair sex, appears to better advantage than has been her lot since "Holiday" and "Animal Kingdom," in a partially sophisticated story by P. J. Wolfson, concerning the wife's sacrifice, ofttimes told, that true love might triumph. Aided no little by crisp dialog, spoken in the sumptuous drawing-room manner of modern life in the metropolis, the characters learn their life lessons convincingly enough, suffering, sacrificing and triumphing naturally in between a generous interspersement of smart comedy that at times checks the movement toward sugary sentimentality. "The Lady Consents" could not be singled out as a production of outstanding character, being rather solid every-day entertainment of which the largest part of the screen is constructed. (Generally released February 9.)

Timothy's Quest

A CAST of unknowns can contribute a wealth of entertainment. The warmth of Kate Douglas Wiggin's human story of childhood heartbreak and eventual triumph glows perceptibly around the sympathetic and stimulating performance of a player group not one of whom even approaches star material as it is generally recognized on marquee billings. Hardly known, too, is Director Charles Barton, yet his is a skilful blend of real drama, comedy and contrasting love interest that further accentuates the competent work of the players. The grip that holds the imagination is considerably truer than many more extravagant screen exploitations. Leading the reflection of the sincere appreciation of the worth of Miss (Cabbage Patch) Wiggin's homey ruralized subject-matter are young Dickie Moore and Sally Martin, who lend to the two abused orphans a winning simplicity and fortitude that would do credit to mature artists. (Generally released February 3.)

JAMES P. CUNNINGHAM.

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Communications

THE NEW DEMOCRACY

Glace Bay, Nova Scotia.

TO the Editor: Pareto calls our current form of democracy demagogic plutocracy. The more this characterization is mulled over, the more its accuracy becomes apparent.

In England, the New Utopians, the Social Credit Movement, are doing something to take plutocracy out of democracy. They have not only found a new economic formula, and a new norm for the distribution of wealth, but they are at present fashioning a new technique for the restoration of democracy. This experiment is worth watching. It is known now as the Electoral Campaign. At first blush, it would appear merely to be an election campaign on behalf of Social Credit candidates, but nothing is further from the truth. The Electoral Campaign is not waged on behalf of any party as such. Major Douglas and his followers fear and distrust the party system:

"If there were a Social Credit party . . . long before it becomes a formidable menace, its organization would contain a set of rogues who would make the best exhibits of Smith Square . . . look like respectable citizens."

The objective of the Electoral Campaign is educational on the one hand, and a threat, on the other. It intends to put parliamentary candidates on the spot. The October 20 issue of *Social Credit,* organ of the Social Credit Secretariat, contains several references to this highly specialized instrument of democracy. In the leading article Douglas says:

"Members of Parliament must be elected on the clear understanding that they will disregard the party whips at any time, or all the time, in favor of the instructions of constituents."

And he continues that it is high time the British people reasserted their sovereignty, and asserted their determination "to rule those influences which have in the past ruled them."

Under the caption, "The General Election," another article develops this new menace to pseudo-democracy:

"The Social Credit Movement has decided . . . to ask the people whether they are in favor of large personal incomes with absolute security, and, if they are, to say so in no uncertain terms by means of their parliamentary vote. The Electoral Campaign aims at presenting the servants of the people . . . with a clear, non-party demand for results, expressed in the simplest possible terms as the issue of National Dividends to buy production which is now being destroyed or restricted, up to the limit of the nation's desire to buy, or industry's capacity to produce."

Results instead of methods are to be stressed. "We want a National Dividend" is something much more definite and provable than "We want this or that thing done in order to abolish poverty." Let the electors dictate their will, and technicians will find the way. "What is physically possible is financially possible" is a favorite war cry of Social Crediters.

The Alberta voters, it is added, did not vote for Social Credit. Most of them don't know what it's all about. "They did not vote for methods, upon which their opinion is valueless. They wanted, and voted for, five pounds and lower prices—and they will get it."

The Electoral Campaign is: "(a) A direct mechanism for obtaining a limited objective, i.e., a National Dividend for everybody. (b) It encourages people who have sunk in a slough of despond to rise and make the necessary effort to secure their own release from wage slavery and exploitation by the 'interests' behind the political parties."

The Results theme is underscored again and again in the literature of the Electoral Campaign:

"We must keep the issue fixed on results, and must resist any attempt to sidetrack the public on to methods. We do not want people to vote for Social Credit, for what will be supplied by the Authorities as Social Credit will not be the real thing. It will be a clever substitute, its difference undetected by the lay public."

The Earl of Tankerville, crusader at large for the Electoral Campaign, strikes a new note in political democracy in a speech at Newcastle, on October 11, at a Conference of the Secretaries and Supervisors of Social Credit Clubs. He reiterates that the only possible function of an elector is to vote for results. He cautions that bankers and "the City," swept along by a tide of reform which they cannot arrest, are now attempting to change its direction. "I will get the people to vote for methods," says the banker and the "interests." In this manner I can befuddle them:

"I should make sure a government came into power pledged to give the people Social Credit, so called. I would give them something labeled Social Credit, that would be so near to it that nobody except a very expert technician would be able to tell it was not Social Credit."

A correspondent suggests that even the staid dons from Oxford and Cambridge and other university seats be quizzed as to their attitude regarding the abolition of poverty and the issue of National Dividends.

The Electoral Campaign Pledge reads as follows:

"We Will Abolish Poverty

"1. I know that there are goods in plenty, so that poverty is quite unnecessary.
"2. I want, before anything else, poverty abolished.
"3. I want, too, national dividends distributed to me and every Briton so that we can buy all we want of the goods that are now destroyed and the production that is restricted.
"4. These dividends must not increase prices or taxes or deprive owners of their property or decrease its relative value.
"5. In a democracy like Great Britain Parliament exists to make the will of the people prevail.
"6. So I pledge myself to vote for any candidate who will undertake to support the abolition of poverty and the issue of national dividends and to vote consistently against any party trying to put any other law-making before this.
"7. If the present M.P. here won't undertake this I will

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vote for some other party and keep on changing until my policy has been achieved."

I have said at the beginning of this letter that the Social Crediters have invented: (a) a new economic formula, (b) a new political technique, and (c) a new norm or basis for the distribution of wealth. I call it new: it is in reality very old. All human beings are shareholders in the oldest incorporated company in existence, the Mystical Body, Inc., whose Letters Patent came from the hand of God, and are sealed by the Blood of Christ.

ANTHONY TRABOULSEE.

THE CASE OF SEAN O'CASEY

Chestnut Hill, Mass.

TO the Editor: The most amazing sentence I have read in a long time is one of Mr. O'Faolain's in "The Case of Sean O'Casey," THE COMMONWEAL, October 11. It speaks of O'Casey as, "a man so brainless—I use the word in admiration—so emotional, so intuitive and instructive, so much all heart."

If I had read that sentence outside of its context, I might have thought it a description of the central character of "Within the Gates." I should never have suspected that it was a description of O'Casey. For although O'Casey may at times appear to be all heart, he is never brainless. He is a most deliberate propagandist in all of his plays—a pacifist as regards war, an internationalist as regards his country, a Socialist as regards society, a sentimentalist as regards religion, a disillusioned pessimist as regards life itself. And all this he dramatizes in an atmosphere of the most withering cynicism.

Such is the dramatist over whose exile Mr. O'Faolain keens so piteously, bidding him return to Dublin where "he would swim in waters of the temperature that suits him." Then, speaking of the Irish people, he adds: "We are making amends in producing at last the so much debated 'Silver Tassie.'" Presently, he refers to O'Casey as "the man who mistook two theatre directors for a whole people," when they rejected "The Silver Tassie" in 1928. May it not be that Mr. O'Faolain is making a similar mistake in identifying himself and the present directors of the Abbey with the Irish people? (By the way, among the present directors of the Abbey are the two who were most prominent in rejecting "The Silver Tassie" in 1928.)

This is not the place to elaborate upon the obvious in showing how "The Silver Tassie" violates the canons of sound art and morality, by its perverted notion of war, its irreverences, its faulty technique and such artistic absurdities as the idiotic chant of soldiers under fire. All this was pointed out in 1928 and has recently been discussed in the Irish press by spokesmen who represent the majority of the Irish people exclusive of the Ascendency.

It were well if critics who approve of this play would reflect for a moment upon the words of Coventry Patmore: "To criticize is to judge; to judge requires judicial qualification. . . . Pseudo-criticism delights by sympathy with, and perhaps expansion of, our own sensations; true criticism appeals to the intellect, and rebukes the reader as often as it does the artist for his ignorance and mistakes."

Reluctance of dramatic critics to rebuke such artists as O'Casey and those who admire him is easily understood in London, in New York and in Boston. But it is difficult to understand in Dublin in the Irish theatre dedicated to the ideals expressed by its chief sponsors, Lady Gregory and William Butler Yeats. In a formal statement made in the first days of the dramatic movement in Ireland they wrote: "We believe that our desire to bring upon the stage the deeper thoughts and emotions of Ireland will ensure for us a tolerant welcome. . . . We will show that Ireland is not the home of buffoonery and of easy sentiment, as it has been represented, but the home of an ancient idealism."

What sort of Irish idealism ancient or new is portrayed in "The Silver Tassie"? Why the tolerant welcome now, of this play which seven years ago was so fiercely assailed by the very man who is at present its chief sponsor at the Abbey? The answer is not difficult for anyone who has followed the gradual departure of Abbey directors from ideals they once professed.

REV. TERENCE L. CONNOLLY, S.J.

MR. ANTHONY EDEN

London, England.

TO the Editor: Why does THE COMMONWEAL, usually so correct and well-informed, refer to the present British Secretary of State for Foreign Affairs as "Sir" Anthony Eden? He is not Sir Anthony but Mr. Anthony Eden.

There is not very much distinction in being either a Baronet or a Knight. Mr. Eden's father was a Baronet, which title passed to Mr. Eden's elder brother, who is Sir Timothy Eden.

It is possible that Eden may receive the highest English Order of Knighthood, namely the Garter, as Edward Grey and Austin Chamberlain did. Of course both Grey and Chamberlain were Commoners as Eden is, and the Order of the Garter is normally restricted to the higher ranks of the Peerage, hence, no doubt, Lord Melbourne's caustic comment about it, which ran something like this: "The best part of the Order of the Garter is that there no ——— nonsense about merit." As is well known, His Lordship was conspicuous for his outspoken speech and strong language.

E. I. EYRE.

THE CATHOLIC HOUR

Holyoke, Mass.

TO the Editor: We are finding profit and pleasure in the Catholic Hour, just as many of your readers are, I am sure. We all know that the program needs money in order to keep on the air, and we are contributing so "painlessly" that I am sending in the plan.

Everyone in the house every Sunday night contributes to a bank. This includes visitors also, and at the end of the series there is a sizable amount to send. There is nothing very original about this, but it works. Try it!

K. G.

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Books

No Theologian

Religion and Science, by Bertrand Russell. New York: Henry Holt and Company. $2.00.

NOBODY would accuse Bertrand Russell of being a theologian. A fair appreciation of this book, therefore, should be based rather upon its value as a scientific study of the problem of religion and science.

One may reasonably expect a scientist (1) to be in possession of the facts bearing on his problem; (2) to take into account all the known facts affecting it, especially those which appear less favorable to his own solution; (3) to commit himself to no assertion which cannot be supported by an appeal to the facts.

Let me quote (pages 186-187): "The mystics vary greatly in their capacity for giving expression to their experiences, but I think we may take it that those who succeeded best all maintain: (1) that all division and separateness are unreal and that the universe is a single indivisible unity; (2) that evil is illusory, and that the illusion arises through falsely regarding a part as self-subsistent; (3) that time is unreal, and that reality is eternal, not in the sense of being everlasting, but in the sense of being wholly outside time." One may presume that Lord Russell has made a careful study of Buddhist, Mohammedan and Taoist mystics, for he speaks with familiarity of their mystical experiences. But it is a fact that not a single Catholic mystic has ever maintained any single one of these three points. On the contrary, they are all at one in maintaining (1) that the mystical union of the soul with God is incomparably less perfect in the character of the resultant oneness than the unity of the Three Divine Persons of the Blessed Trinity in the oneness of the Divine Nature, and, furthermore, that the soul never loses its separate personal existence and reality even in the Beatific Vision; (2) that evil is far from illusory, for the "powers of darkness" are the all too real enemies of the soul's salvation, hell is a very real place of eternal punishment for fallen angels and damned souls, the Sacrament of Penance is for the forgiveness of very real sins, etc.; (3) that time is indeed real, for God created the world in time and all this truly real material reality, far from being outside time, is wholly immersed in it. These are facts which Bertrand Russell ought to have known, or learned, before presuming to discuss the question as a scientist.

But let me quote again (page 41): "Descartes who was terrified when he heard of Galileo's condemnation in 1616, fled to Holland, where, though the theologians clamored for his punishment, the government adhered to its principle of religious toleration." Note the date: 1616. Now, let me quote from a letter of Descartes to Mersenne, dated "Deventer, fin novembre, 1633," and to be found on page 270 of the first volume of the great Adam-Tannery edition of "Les Oeuvres de Descartes": "As I was enquiring at Leyde and Amsterdam recently, if Galileo's 'System of the World' were to be found there, because I seem to remember having been told that they

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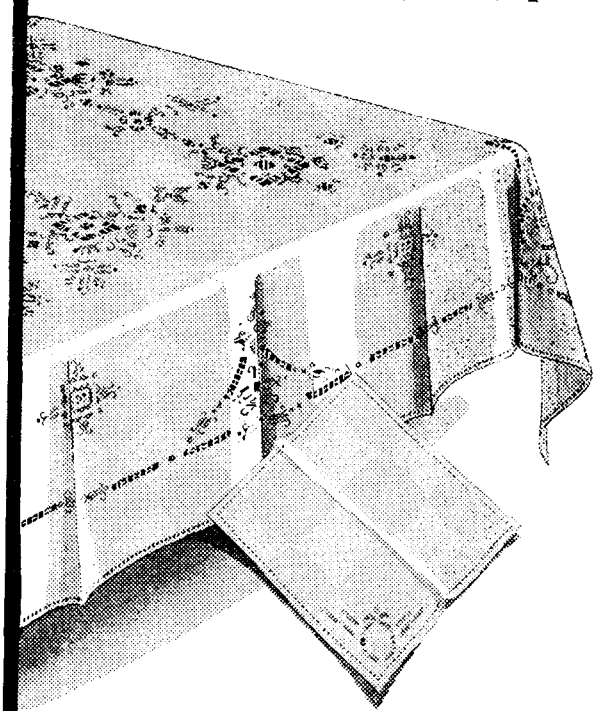

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NEXT WEEK

"IRELAND REVISITED" REVISED, by P. J. O'Donnell, finds affairs in the Irish Free State better than Father Mangan found them in his article which appeared in the January 17 issue of *The Commonweal*. Citing specific instances and statistics, Father O'Donnell gives a remarkable picture of the rapid strides taken by the Free State for economic self-sufficiency, for improvements in housing, land distribution and internal business activity. The unemployment situation in Ireland, he says, compares favorably with European countries, and the present government suits a preponderance of the people. . . . NEUTRALITY AND THE PITTMAN BILL, by Herbert Wright, professor of international law at the Catholic University of America, considers analytically the measure intended to keep the United States out of war by making it mandatory on the President that he apply an arms embargo and restrictions on the trade and loans of belligerents "upon the outbreak or during the progress of any war." The writer considers that in the last phrase there is still left too large a scope for presidential discretion by the "or" clause, and that for "war," a formal term which can be evaded as the Japanese in north China have shown, the term "any public armed conflict" be substituted. . . . OF WHAT EARTHLY USE IS MAN? by G. M. Schmeing, professor of chemistry at Loyola University, Chicago, considers that science, rather than opposed to revelation, is an essential aid to man's understanding and fulfilling of his eternal destiny. . . . AT THE EDGE, by Lora B. Halburton, gives an unemployed person's sharpened sense of her world and the humanities in a place which she recommends for those who have to go ill clad and on the verge of destitution.

were printed in Italy last year, they told me that it was true that they had been printed but that all the copies had been burned at Rome at the same time and that Galileo was condemned to make some amends; this surprised me greatly . . ." (My translation). "This surprised me greatly"! Note the date: 1633. A slight error of fact on the part of Bertrand Russell; seventeen years in the career of a man whose life is so well known! Besides, the Galileo affair had nothing to do with Descartes's going to Holland. Descartes went to Holland; that does not mean "Descartes fled to Holland." A scientist who is scrupulous about the facts does not interpret them in the very act of stating them. Regarding the motives which took Descartes to Holland both for the first time (most probably in the summer of 1618) and, again, at the time this letter was written, and also, regarding the "clamor" of the theologians for his condemnation, it is a pity Lord Russell did not make a closer study of the classical "Etude Historique" written by the anti-clerical, but truly scientific, Charles Adams and published in the last, twelfth, volume of the standard edition of the work of Descartes referred to above.

These two examples, which I have chosen for particular mention from among many that I might have chosen, indicate that Bertrand Russell was not in possession of the facts upon which he would be entitled to make a study of the problem with which he undertook to deal.

Also, he does not take due cognizance of all the facts relative to the problem, especially facts which do not support his own view. For instance, in discussing the opposition of Aristotelian physicists to the new astronomy of Galileo, he quotes from Andrew D. White's "Warfare of Science with Theology," a statement to the effect that Father Clavius said, "to see the satellites of Jupiter, men had to make an instrument [the telescope] which would create them." I do not know where Dr. White found this piece of information nor do I know whether or not it is true; Dr. White has not been invariably accurate in his statements. But that is irrelevant to my present purpose. The point here is that the Jesuit Fathers (to which Father Clavius belonged) organized a great festivity at their Collège de la Flêche on June 6, 1611, to celebrate the discovery of Jupiter's moons by Galileo. This is a fact which Lord Russell should have taken into account along with all the other facts bearing on the point, before giving his interpretation of the facts. (Incidentally, one does not often hear of celebrations organized in our modern secular colleges to commemorate the discoveries of Einstein, Heisenberg or Lemaitre.)

Regarding the whole question of the so-called "Copernican Revolution" (Chapter II), Bertrand Russell ought also to have given due consideration to such facts as the statement by Saint Thomas Aquinas regarding the hypothetical character of Ptolomaic astronomy and the much clearer statements of Nicholas Oresimus, Bishop of Bayeux, who died in 1382, regarding the daily revolutions of the earth and the stability of the heavenly bodies. These facts are looked upon by Nicholas Oresimus as "profitable considerations for the defense of our faith." One might expect Lord Russell to be acquainted with

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the researches bearing on this point, published twenty-two years ago by the eminent physicist Pierre Duhem. It is the mark of a truly scientific mind to weigh and consider all the facts he can find relative to his problem.

Finally, Bertrand Russell should not, as a conscientious scientist, make assertions which he does not and cannot support by appealing to the facts. Take for example (page 42): "Medieval theology, just because it was a single logical system intended to be immutable, could not avoid having definite opinions about everything. . . ." Such a statement could not possibly be supported by facts. The most superficial knowledge of the history of theology in the Middle Ages reveals it as anything but a "single logical system." Has Lord Russell never heard of the disputes in the schools, from Alcuin to Ockham, which shook the world of medieval thought? Does he not know that the infallibility of the Pope is the means of preserving stability of doctrine and accuracy of its statement amid the constant growth and development of theological thinking? Why does he not deal with the facts of religion and history with the same scrupulous care with which, in his really worth-while, serious studies, he deals with the facts of science? He could not hope to gain the respect of scientific men were he to treat the Quantum Theory as cavalierly as he does the history of theological thought. Moreover, has he no sense of the responsibility of a learned man to be intellectually honest and not to take advantage of a deservedly great reputation in one field to speak authoritatively, yet without adequate knowledge and without scientific accuracy, in a field to which equally learned men have devoted lifetimes of research?

In this book Bertrand Russell has failed in the three duties of a scientist, (1) to know his facts, (2) to weigh and consider all the facts and (3) to refrain from making statements unsupported by facts. That is why I am sure that such a book as this will not enhance Lord Russell's reputation. On the other hand, it will, not improbably, do real harm to honest folk who respect both learning and science, by disclosing to them how dishonestly a learned man and scientist may deal with a subject in which his personal prejudices are involved.

GERALD B. PHELAN.

Peril of the Wilderness

Deserts on the March, by Paul B. Sears. Norman, Oklahoma: University of Oklahoma Press. $2.50.

WILDERNESS that were not paradise for anyone menaces the United States. We have been hearing that warning since the days of Elias Roosevelt and Eliseus Pinchot. They cried against the devastation of our forests, mostly. Later, voices were added against the depletion of oil, coal, metals, and the pollution of our waters. In our own time have arisen prophets who show us an impending apocalypse of ruin in which the very soil of our farms and pastures is eaten away from beneath our feet by water, whirled miles into the air by wind, leaving us and our children without bread.

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Other People's Opinions

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book. He gives us not only the picture of doom that hangs over us (unless we presently turn from our works of blind evil) but also a philosophical discussion of historical, geographical and cultural factors that operated to bring us to the state we are in today; to the brink of the eroded abyss into which we may be plunged tomorrow. The intensity of purpose, the restless desire for possession, the readiness toward self-justification of the Saxon-dominated westward push from the Appalachian seaboard; the resistless impact of this wave against the more intimately nature-adapted cultures of the Red Man, Spaniard and Frenchman; the science-ignorant and the later science-ignoring shortsightedness of exploitation that gutted a continent—he sets it all forth, relentless step by step, until dust-storm, flood, forest-fire and all the furious elements of destruction that rage in the land seem after all less like the bewildering and senseless Ragnorak of the Baltic than like the quieter, more logical, but no less deadly march of the Fates in the tragedies of the Aegean.

Professor Sears brings unique preparation to his undertaking. He represents the sixth generation from first settlement in one place in the Ohio valley—America's Mesopotamia. His education and professional career are of the Midwest: Chicago, Nebraska, Oklahoma. The spaces of the grasslands, which are like the spaces of the sea, have been before his eyes all his life, and have by natural processes helped to shape his mind. He is an ecologist; therefore one who knows something of what sets a household in bad order, and of what can restore it to good order.

For the picture does not end in whirling dust, swirling mud-water and general ruin. There is yet time to repent. A decenter regard for social obligations (socialization without necessarily Socialism) to heal the national will; the patient roots of plants, especially permanent grasses, to mend the rents in the national garment of productive soil. If America will choose these, then we may again look up to the hills, with a right to expect that from these will come our help.

FRANK THONE.

Something after Death

Heaven: An Anthology; compiled by a Religious of the Sacred Heart. New York: Longmans, Green and Company. $2.00.

A FRIEND who asked what I was reading, when I confessed to the above title, said, "I would be afraid to read that." Pressed for her reason, she said, "I would be afraid of being disappointed." It was with something of the same trepidation that I had taken up the book, so I was more than amused, and some casual investigations proved that, with variations between the comic and the serious, our emotion was not unusual. One person even quoted a great saint, whose name he had forgotten, about not being concerned with what heaven was like but only interested in the practical ways for the present indicated by Him Who had promised us heaven as a reward; that is, its desirableness could be taken for granted.

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Let me warn everyone within sight of these words, therefore, that there is nothing to fear, nothing disappointing, too extravagant, or mawkish, in this book. On the contrary, it is supremely delightful and edifying—what better could one ask for? Beginning with a passage from St. Augustine, one is introduced to the choicest thoughts of saints and sages, poets and prophets, on what the ideal life is. The contrasts made, and implicit, with our mortal condition in this vale are not the least interesting parts.

Father James J. Daly, S. J., in his introduction, writes one of the most vivid passages on mortal dissolution with which I am acquainted, a passage which in its superb realism, that must come from an experience unique with physicians and priests, is another reminder that so much that passes for realism now is only shoddy. Dante, Robert Bellarmine, Karl Adam, Bede Jarrett, Faber, Abelard and Saint Thomas are a few of the writers represented. At the very least, this is a prime book for evening reading to induce a right tranquillity. It was a choice of the Spiritual Book Associates.

FREDERIC THOMPSON.

America and Liberty

What Does America Mean?, by Alexander Meiklejohn. New York: W. W. Norton and Company. $3.00.

ALEXANDER MEIKLEJOHN undoubtedly tortured himself writing this complex, tentative, experimental, compromising, dogmatic, frustrated book, and a sincere reader cannot help but be also tortured. I doubt if it would be proper to try to sum up in a sentence or two Professor Meiklejohn's answer to his question, since in the 271 pages of the book he is so constantly fearful of being misinterpreted. In a way, the book is an assertion of humanism, a declaration of dualism, a separation of the spirit from the outer man. But the conception seems everywhere compromised by a repeated emphasis on "the inventing of life," by a declaration that man himself created his humanity and made it in some marvelous way a thing apart from the rest of nature. Man has inner duties, the author insists, not enforceable by external sanctions, and Americans must follow the course of these duties. Therefore, the inner man must have liberty—not at all necessarily liberty of external action, since that can obstruct spiritual freedom—and liberty for something. What Americans should freely seek can, by its nature, not hinder others in their search.

Alexander Meiklejohn's recurrent approaches to Christianity and dogmatic withdrawal, his agonized approximations of ideas expressed so lucidly by Thomistic philosophers and resolute disregard of scholastic thought, his fervent recognition of human beings and metaphysical denial of their existence, cause an almost indignant sympathy. Toward the beginning of the book he makes a brilliant analysis of a passage from Epictetus. One wishes he would do as much for some part of the New Testament, which he holds in great respect. If he did, he could not honestly consider Jesus, as with pugnacious frequency he says he does, as one of the very greatest humanitarians.

PHILIP BURNHAM.

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A Belgian Catholic Looks at the Zionists

Quand Israël rentre chez-soi, by Pierre Goemare. Brussels: Goemare. 12 Belgian francs.

PIERRE GOEMARE'S *Revue Belge* is one of the best French-language magazines, and his own work, as novelist and translator, is always well done. His new book is the fruit of an observant visit to the Holy Land. His visit has made him an enthusiastic advocate of a Jewish state in Palestine. Neither the Christians nor the Arabs, he is sure, constitute an insuperable obstacle. He quotes a Zionist leader as affirming: "If the Jewish state were recognized in Palestine . . . our first care would be to claim the extraterritoriality of the Holy Places for the benefit of the Christian nations. We should then renounce all rights to these Places, since if we continued responsible for them, they would always remain a powder-magazine which we should have to look after for the benefit of others. And you know that our ambitions have never been confessional, but exclusively national." He quotes another Zionist as declaring apropos the Arabs, that the Jews' stubborn enemies in Palestine are the feudal aristocracy, and that the common people among the Arab inhabitants are coming to see that the Jewish occupation is a benefit for all residents of the country. Goemare is deeply impressed by what the Jews have accomplished in the Holy Land, and is convinced they will conquer all difficulties. The book dramatically describes the arrival in Palestine of persecuted immigrants from anti-Semitic Germany.

Winking Wittily

I Take It Back, by Margaret Fishback. New York: E. P. Dutton and Company. $2.00.

IF NOT too stern for an interlude beneath the nut trees, one will find a grove of "nuttiness" in the acreage of this book; and the nuts are easy to crack and right tasty. This verse winks wittily at everything from department store ads to romantic truisms:

> Though love can make the world go round,
> It often makes the world go flat.

And an ambition:

> I long for a permanent bed of roses,
> Fraught with elegant quelque-choses.

Not much of the book is merely silly. And who doesn't relish nuts after thin consomme and heavy viand?

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